

Leeds Church Institute.

TIME ALLOWED for READING, 14 Days.

If, after the expiration of 14 days, the work is demanded by the Librarian and NOT RETURNED, a fine of 1d. PER DAY will be incurred.

(Rule 25.)

A HISTORY
OF
SAINT SAVIOUR'S,
LEEDS,

WITH
A FULL DESCRIPTION OF THE CHURCH.

BY THE
REV. GEORGE PEIRCE GRANTHAM, B.A.,
Priest, Senior Curate.



"He who enter this holy place, pray for the sinner
who built it."



LONDON : JOSEPH MASTERS, NEW BOND STREET.
LEEDS : HARRISON & SON, BRIGGATE ; J. SMITH, COMMERCIAL ST.
AND ALL BOOKSELLERS.

P R E F A C E.

As the title explains, the object of this little book is two-fold: first, to give some account of the past history of a church which was once famous throughout the country, and which even now possesses a strong hold upon the affections of most English Catholics; and secondly, to describe the structure of the building itself, explain the symbolism of its architecture, and decipher the mysteries of its stained windows.

Notwithstanding the important position which S. Saviour's once held in the vanguard of the great Catholic movement, the literature to which it gave rise, the successes which it achieved, its failures and mistakes, the opposition which it encountered in its struggles to secure for English churchmen the privilege of walking in the full faith of their fathers, strange to say, no complete history of the church has been handed down to us. The Rev. J. H. Pollen wrote a "Narrative of Five years at S. Saviour's, Leeds," but the book has been long out of print, and is now almost inaccessible.

A want has long been felt for some manual, which would not only afford information respecting the history of S. Saviour's brought down to the present time, but which would serve as a handbook and guide to the structure itself.

This want I have endeavoured, so far as I am able, to supply, and I have to record my thanks to those who in different ways, have kindly assisted me in my task; among whom I would mention Sir Charles Young, Bart., Mr. Carrack, of Mells, and Mr. O'Connor, of London. I must not omit to mention the assistance I have derived from Mr. Pollen's work, a book of which I have largely availed myself.

G. P. G.

S. SAVIOUR'S VICARAGE,

Feast of S. Faith, V.M., 1872.

PART I.

HISTORY OF SAINT SAVIOUR'S.

"Persecuted, but not forsaken ; cast down, but not destroyed."

I.—HOW THE CHURCH CAME TO BE BUILT.

THE great Catholic Revival, which Oxford had the honour of initiating, and afterwards of fostering, under the thoughtful and pious care of some of the holiest and most learned of her sons, was the originating cause to which S. Saviour's owes its existence. Much had been written by the "Tractarian" writers on all but forgotten doctrines, on neglected duties and imperfect ritual ; much had been advanced by them respecting the true position which the Church of England held as a strong living branch of the Catholic Church. But though their earnest, thoughtful tracts startled the whole country, making men wonder whereunto all this would grow, yet the writers had as yet advanced little beyond theorising ; they had drawn men's minds to the consideration of these questions, but were unable to shew in practice what was their ideal of a parish worked by Catholic agencies, the way in which a priest should guide his flock, and the Catholic mode of building up souls by a sacramental religion in the full faith of Christ.

While things were in this state, an opportunity suddenly presented itself whereby the principles which they had enunciated, might, under favourable auspices, be put into practice. An unknown individual, deeply penitent for his sins, desired to build a church in gratitude to God for having, as he believed, forgiven him them. A proposition to that effect was made to the Rev. Dr. Pusey. The latter was a friend of Dr. Hook, at that time Vicar of Leeds, at whose invitation it was determined to build the proposed church in one of the poorest parts of that town. "We

have heard of your sayings," he had said to the accredited leader of the so-called "Tractarian" party, "let us hear something of your doings."

Dr. Hook had devised a plan for dividing Leeds into thirty independent parishes, one of which was to be the scene of the "Tractarian" experiment.

His firm belief was that the work of evangelizing the masses in our large towns, was to be done not by dividing a district into a number of little independent chapelries, but rather by a body of men, united under religious rule, living together, and each taking the oversight of a certain specified area. The new "Tractarian" district, then, was to be worked in this way; its clergy were to reside in collegiate manner, and as the Vicar's office became vacant, the patronage was to be vested in the little college, and a successor elected from amongst the remaining clergy. This plan, however, was never carried out for want of the sanction of the Bishop.

Though up to this time, there had been no church in the neighbourhood nearer than the Parish Church, yet the people had not been altogether neglected. In 1837, the Rev. J. W. Clarke, one of the curates of Leeds, had services every Sunday in a room near Richmond Court, in which he was assisted by the Rev. G. Elmhirst, a deacon. The latter soon left through illness, brought on by over work, went to Pisa for his health, there died, and was buried in Florence. By his exertions, money had been procured from Dr. Hook and other influential Churchmen of Leeds, for the erection of schools for the "Bank" district, as it was termed. These were soon after built at a cost of £1,600, and were eventually ceded to the new parish,* the Infant School being used on Sundays for the carrying on of divine worship.

II.—THE KIND OF DISTRICT IN WHICH THE CHURCH WAS TO BE BUILT.

The "Bank" district, so called from its lying in close proximity to the N.E. side of the river Aire, stands on ground rising from the level of the water to some considerable elevation. The shores of the river are for the most part lined with mills, which give employment to some thousands of hands. At the time of which we are now speaking the population amounted to about 12,000 persons, dwelling on an area of about 40 acres. About twenty houses only sent any of their inmates to Church; a few of the other inhabitants resorted to the various dissenting meeting-

* Not, however, till Mr. Minster's time, and until he had threatened to build other schools, unless these were given over to the Parish.

houses of the locality ; the remainder, comprising the bulk of the population, lived either in gross profligacy, combined, perhaps, with attendance on Socialistic lectures, or else in apathy and utter indifference to anything connected with the hereafter. Atheism was openly taught ; the "Rational Pioneers" had large audiences of an evening, consisting chiefly of mill-hands, whom they corrupted with their blasphemy. On one Sunday morning, while the Parish Church bells were chiming, it is said that a poor wretched man brought out into a yard near the Church a Bible and Prayer-book, and publicly burnt them, without let or hindrance, before a sympathetic crowd.

In some back lanes there were rooms used for balls, where the young of both sexes would meet after the day's work was over ; and up to late hours of the night, coarse oaths and blasphemies might be heard in the streets, and revolting sights be witnessed by the passers-by ; even during the day-time, no decent person could, in those days, pass through the chief street of the district—East Street—when the mill operatives were in it, without being liable to gross personal insult. And this was the district in which it was proposed to plant the new church.

III.—THE FOUNDATION STONE IS LAID.

The first stone was laid by Dr. Hook, on Holy Cross day, 1842. Vast crowds attended. Evensong was said in the school-room, by the Rev. T. Todd, senior curate of S. Peter's (the Parish Church), at 2 o'clock. The clergy and choir of S. Peter's ascended the hill leading to the site, chanting Psalm 132, *Memento Domine*. Arriving at the place which was then called Tenter Close, and which had been given by the Trustees of the Bank Burial-ground, Psalm 127, *Nisi Dominus*, was sung. Then J. M. Derick, Esq., the Architect, handed the mallet to Dr. Hook who laid the stone. The crowds were most orderly, and, with hats off, joined heartily in the *Our Father* which followed. Returning to the school the Choir chanted Psalm 122, *Lætatus sum*.

Very soon afterwards it was discovered that the stone lay over the shaft of a disused mine, but as the situation was so good, and so well adapted for a Parish Church, the founder was unwilling to change the locality, and no less than £1000 had therefore to be spent in making the foundation secure. The site had been used as garden ground, there having been a path-way from East Street, through Rooke's Fold to Ellerby Road, which public way was afterwards purchased, and the grounds around and belonging to the

Church enclosed with walls and railings. The founder intended the Church to be dedicated in the name of Holy Cross—the inscription on the foundation-stone being as follows :

THIS FIRST STONE
OF HOLY CROSS CHURCH,
IN THE PARISH OF LEEDS, AND COUNTY OF YORK,
WAS LAID
UNDER THE ALTAR,
IN THE NAME OF PENITENT,
TO THE PRAISE OF HIS REDEEMER,
ON HOLY-CROSS DAY,
A.D. 1842.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.

O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

By Thine agony and bloody sweat,
By Thy cross and passion,
In the hour of death,
In the day of judgment,
Good Lord deliver us.

Lord remember me when Thou comest in Thy Kingdom.

WALTER FARQUHAR HOOK, D.D., Vicar of Leeds.

JOHN MACDUFF DERICK, of Oxford, Architect.

JOHN NEWLAND HILLAS, of Headingley, Builder.

The Clergy temporarily assisting, now lived in a small house opposite the Schools. The limits of the new parish were settled. The parish of Holy Cross, or S. Saviour's as it is now termed, is bounded on the South by the River Aire, on the North by the N. Eastern Railway, on the West by Richmond Road, Tab Street, and Accommodation Road, and on the East by Halton Beck, a small rivulet running into the Aire. Its population at the last census was 8400 souls.

IV.—THE CHURCH IS FINISHED AND CONSECRATED.

At the end of three years the Church was ready for Consecration, but two or three difficulties now occurred. In the first place, the

Bishop objected to the name under which the Church was intended to be dedicated, and "Holy Cross" had to be changed to "Saint Saviour's." He also made exception to the size of the proposed college, which was contracted at his desire; also at the intended mode of patronage, which was thereupon, vested in certain Trustees instead of in the College itself, as had been arranged. His next objection was to the legend over the West door: "Ye who enter this holy place, pray for the sinner who built it;" but on being told that the Church was built on the express condition that such an inscription should be placed there, he gave way.

Another difficulty was connected with the Sacramental plate, the inscription on which had to be altered, to meet the Bishop's desire; and a few changes in the painting of the West window had also to be made.

The Bishop now objected to consecrate the Church on Holy-Cross day. In that year, 1845, the 14th of September fell on a Sunday, the Wednesday, Friday, and Saturday following were Ember days, and the octave was S. Matthew's day. Thus the festivities would begin and end on festivals, while on the intervening Ember days prayers for spiritual blessings on the New Parish and its Clergy would have mounted to heaven in union with similar prayers from all parts of Christendom. The consecration had to be deferred, by the Bishop's desire, to another opportunity, and the ceremony at length took place on the Feast of S. Simon and S. Jude, 1845. Vast numbers were present, so that persons had to be admitted by ticket. About 260 Clergy were present, vested in surplices, amongst whom were Dr. Hook, the Oxford Clergy, and others. 450 of the laity took their places in the nave, and 200 found standing room in the aisles. The procession started from the school room.

Such an occasion as the Consecration of a Church, accompanied by thorough Catholic usages, would happily not be considered, in these days, a matter worthy of extraordinary remark; but it must be remembered that, at the time of which we are speaking, such a proceeding was quite novel in the English communion. And the fact, that the erection of the Church had been undertaken by the much talked of "Tractarian" Clergy of Oxford, for the purpose of initiating a new state of things in the Church of England, of carrying out to their utmost extent, all the order of the Prayer-book, and of supplying the people with all Sacraments, and other means of grace out of the abundant store laid up in the Church Catholic; these considerations were enough to excite the wonderfully deep interest which all good Christians took in the opening of S. Saviour's.

The petition for Consecration was from Dr. Pusey, Rev. C. Marriott, Fellow of Oriel, Rev. Richard Ward, P.C., of Christ Church, Skipton, and the Rev. W. B. Pusey, Rector of Langley,

Kent, praying the Bishop to consecrate the Church which they had erected on Hill-house Bank, stating that the patronage was to be vested in Trustees, that an endowment of £223 13s., vested in land, had been provided, together with a further sum of £776 7s. placed in the funds ; also, that £475 had been laid aside for future repairs of the Church ; and that there was accommodation provided for 750 persons, the seats of which were to be all free and unappropriated for ever.

The ceremony of consecration was then proceeded with ; after which the Rev. R. Ward, the first incumbent, said Morning Prayer, and the sermon was preached by the Lord Bishop, from Is. v. 4, who also acted as celebrant at the Holy Sacrifice which followed. The Offertory amounted to £985, which, at the founder's desire, was set apart towards the erection of a new Church in York Road.

Just a fortnight before the Consecration the unhappy defection of Dr. Newman took place. "For the first time Dr. Pusey had to go forth to his labours, apart from the friend of above twenty-two years, who was to him as his own soul, with whom had been shared the little he had himself been enabled to do to God's service in our Church, and whose counsel had been to him for the last twelve years in every trial, the greatest earthly comfort and stay."* An address was drawn up by 160 of the Clergy present at the opening of S. Saviour's, to the Bishop on the subject, to which he gave a suitable reply. The Blessed Sacrament was celebrated every day of the Octave at 8 o'clock, followed by Matins at 11, with Sermon, Vespers at 3, and also at 7.30 with sermon. The appointed preachers during the Octave were, Bishop Longley, Revds. Dr. Pusey, C. Marriott, John Keble, Upton Richards, W. Dodsworth, and Isaac Williams. The Revds. I. Williams, and C. Marriott, were however unable to be present, and their sermons were preached for them by Dr. Pusey.† On the evening of the consecra-

*Preface to "Sermons preached at S. Saviour's, Leeds, during the Consecration."--- Parker.

† Those who can look back to this most interesting week, may like to have their memories refreshed concerning the subjects of the sermons then preached. They were as follows :—

Monday, Oct. 28.....	The Bishop.....	Isaiah v. 4.
Tuesday Evening	Dr. Pusey.....	S. Luke vii. 47.
Wednesday Morning.....	Rev. C. Marriott	S. John xv. 24.
Wednesday Afternoon.....	Rev. J. Keble.....	1. Kings xvii. 18.
Wednesday Evening.....	Rev. W. U. Richards	S. Luke xv. 1-2.
Thursday Morning	Rev. J. Keble	Rev. xxii. 12.
Thursday Afternoon	Rev. J. Keble	S. Mark ix. 47-48.
Thursday Evening.....	Rev. W. Dodsworth.....	Rom. vi. 3-4.
Friday Morning	Rev. J. Williams	Gal. vi. 14.
Friday Afternoon	Rev. C. Marriott	Phil. iii. 18-19.
Friday Evening	Dr. Pusey.....	Heb. xii. 2.
Saturday Morning	Dr. Pusey.....	S. John xv. 9-10.
Saturday Evening	Dr. Pusey.....	S. Luke xv. 7.
Sunday Morning	Dr. Pusey.....	1 S. John iii. 2.

tion a dinner was given to 500 poor people of the district, which was also partaken of by several of the Clergy present.

V.—S. SAVIOUR'S, UNDER THE REV. R. WARD.

The Church was scarcely consecrated, before Dr Hook seemed to feel some doubts about the desirability of the experiment which had been made. He began to take exception to some of the arrangements of the Church; he had evidently expected that the services would have been conducted much after the Parish Church method, and was disappointed at finding an altogether different use adopted from the very day of consecration. He also disagreed with the S. Saviour's clergy on the subject of Clerical celibacy, and many other matters; still, on the whole, he showed them great kindness, and used to say "Your work will be to perfect my advanced people: I shall send all such to you."

By very many persons the Church system as carried on at S. Saviour's was greatly disliked. Anonymous letters were continually being sent to the Bishop on the subject. People could not understand how it was possible to be Catholic without being Roman. The traditional ideas about "the glorious Reformation," "our martyred Reformers," "our incomparable Liturgy," were in everybody's mind. Foxe's precious history was supposed to be as true as Gospel, the English Church in a state of darkness and idolatry, until those upright and conscientious gentlemen, Henry VIII and Cranmer (*Arcades ambo*!), brought it out into clear Protestant light. Of course the word Catholic was hated, because any hint of the necessity of a "quod semper, quod ubique, quod ab omnibus," would have condemned Protestantism at once. As to the "scarlet lady," and the "seven hills," of course few people doubted for a moment who was the person, or what was the locality figured by these expressions. In fact, not only in the minds of ordinary lay people, but in those of the more learned even among the Clergy, great haziness existed with respect to the true history of the English Church. The position which she holds in Christendom, and the great fact of her being the same Church, founded in Apostolic times, renovated by S. Austin, enlightened and strengthened by S. Anselm, S. Thomas a Becket, and a long line of other worthies, undergoing a slight modification in the 16th century, with respect to discipline

Sunday Afternoon	Dr. Pusey.....	1 S. John iii. 2.
Sunday Evening	Dr. Pusey.....	Phil. iii. 20-21.
Monday Morning.....	Rev. I. Williams	S. Luke xv. 18-19.
Monday Evening.....	Dr. Pusey.....	Heb. xii. 2.
Tuesday Morning	Dr. Pusey.....	Phil. iii. 15-16.
Tuesday Afternoon	Dr. Pusey.....	Ps. cxxxix. 15-16.

and ritual, but continuing the same Church up to our own time, containing within herself an unbroken succession of Bishops from S. Austin downwards; all these things were strange to the ears of those who had not studied such matters as they are studied now, and who, moreover, had such a dense mist of prejudice derived from early education to overcome. Had all the leaders of the English Catholic revival known exactly the position which the Church of England occupied, and been able to see the true relation which she held towards the State; had they moreover discovered that, so far from any Protestant doctrine being taught in the Prayer-book, or any other authorized work amongst us, nothing but what is thoroughly Catholic is insisted on, both in the Articles and in the Church formularies, we should not have had to lament the departure of many of the most pious, devoted, and learned of her sons for another branch of the Church, and the history of S. Saviour's would have been written differently.

As it was, persons, ignorant of the true doctrines of their Church, imagining that we formed part of a Protestant body,—an idea utterly ignored by the Church of which we are members—thought they saw in the practices carried on at S. Saviour's, a design to further the interests of a foreign community. The Bishop listened to the tales which were related to him, more than might have been expected of him; but the fact is, that his Lordship was perfectly unable to understand the S. Saviour's system, and this made him very anxious and suspicious. However things went on much as usual for a twelvemonth. The day was usually arranged as follows: Prime at 7, Matins in Church at 7½, Breakfast at 8, Sext at 1 followed by dinner, Nones in Church at 4, Tea at 5½, Vespers at 6, Evensong in Church at 7½, Supper at 9, Compline at 10. The Schools were well attended, the School-master. Mr. F. Newton, efficient, as well as the teachers in the Girls' and Infants' schools.

In 1846 Mr. Cazenove, a layman, came to S. Saviour's. At this time the Clergy lived at 106, East Street: they were, the Vicar, the Revs. J. Slatter, and E. Jackson,*—the last mentioned being Clerk in orders of St. Peter's,—and two laymen, Messrs. Cazenove and Wilkinson. Mr. Cazenove was ordained deacon on Trinity Sunday, and Mr. Slatter soon after left. The former was a great encourager of athletic sports among the boys; he would often amuse them by sending up balloons from the school-yard, by assisting in their kite flying, and joining in their jumping, racing and swinging, so that he was very much loved by the school children.

In September, Mr. G. Case was ordained to S. Saviour's, and soon afterwards Mr. R. Macmullen, whose contest with Dr. Hampden, respecting the exercises for his B.D. degree, is well known.

*now Incumbent of S. James's, Leeds.

The latter was a very eloquent preacher, and drew large congregations. He was also very energetic, and it was by his means that an early celebration of the Sacrament was added to the existing Services. Mr. Case was very musical, and took great interest in the choir which was then unsurpliced. In October, the first anniversary of the Dedication was celebrated, when the Clergy gave away to the poor of the parish, blankets, clothing, and 400lbs. weight of meat. A wealthy layman, Mr. Haigh, a Leeds wool merchant, now joined the society. He had just come into possession of £30,000, £10,000 or £12,000 of which he resolved to devote to the building of the church in the York Road, for which the Offertory at the first dedication had, as we have said, been reserved.

The foundation stone was duly laid, and a discourse preached on the occasion by Mr. Macmullen. In the course of his sermon, he remarked that he believed that departed saints pray for us who are now living. Exception was taken to this opinion by some persons, who complained to the Bishop on the subject. His Lordship decided that such a doctrine was not opposed to anything contained in the Articles or other formularies of the Church. Great pressure however seems to have been exerted, and in the end, the Bishop thought fit to inhibit the preacher from all priestly functions in his diocese. On hearing of this injustice, Mr. Haigh refused to assist any further in the erection of the church; while Mr. Macmullen, whose mind had previously been somewhat unsettled, indignant at the treatment which he had received, and hopeless of doing anything for a church, which could thus quench the zeal, and quietly "put down" some of the most earnest of her children, seceded to the Church of Rome, accompanied by his friends, Messrs. Haigh and Wilkinson, and were received on New Year's Day, 1847. Truly they will have much to answer for, who by their bigoted and narrow minded conduct drove away so many of our best men, and at a time, too, when they could so ill be spared. The Church in the York Road was afterwards built by subscription, and the first Vicar distinguished himself by bitter hostility to the S. Saviour's clergy. Mr. Cazenove had left for a curacy at S. Peter's shortly before the secession of Mr. Macmullen, so that now the only remaining priests were, Fathers Ward and Case.

The Bishop was exceedingly angry at the events which had just occurred. At his wish a few alterations were made in the mode of conducting the services; among others, that the Litany was no longer said by priest and choir kneeling in a semi-circle about the Litany desk, but by the priest in the nave.

The Bishop now, to the surprise of every one, called upon Fathers Ward and Case to retire from Saint Saviour's, because of Mr. Macmullen's perversion! The Vicar, in his distress at the secession of his curate, had thrown himself on his Lordship's hands, and

offered to make any concession that he might desire ; but he had never expected so great a demand to be made of him as the surrender of the living ! He pleaded hard that he had never meant such a fulfilment as this ; but the Bishop reminding him of his promise, persisted in his demand. Mr. Ward then consented to resign, but not till he had made the Bishop give him a document stating that he (Mr. Ward) had done nothing, on account of which legal proceedings could be taken. The parishioners sent a petition to his lordship, to have their Vicar and friend spared them, but this the Bishop refused. He simply reminded Mr. Ward of his promise, and required its fulfilment ;

“My deeds upon my head ! I crave the law,
The penalty and forfeit of my bond.”

Mr. Ward acquiesced in the unjust demand, and preached his farewell sermon on the 31st of January, 1847. His discourse was on 2. Cor. v. 20, 21, and of the immense congregation many were affected to tears. He went into Somersetshire, and became the first Warden of St. Andrew's College, Mells., and Curate of St. Edmund's in the coal mining hamlet of Vobster. Some years after, he and his friend Mr. Case joined the Church of Rome, and the former died not many months since a Canon of the R. C. Cathedral of Clifton. And thus after the short period of fifteen months the living of S. Saviour's was vacant, and all its clergy dispersed.

VI.—THE REV. A. P. FORBES IS APPOINTED VICAR.

During the vacancy, the services were carried on by Mr. E. Jackson, and Mr. Cazenove. The living was now offered to the Rev. J. H. Pollen, who had assisted in the parish for some time, but was declined by him. It was also offered to several others with the same result. Eventually it was accepted by the Rev. A. P. Forbes, in the summer of 1847. The new Vicar was very charitable to the poor, and took great interest in the schools. He could however get no Curate to work with him, because the parish was in such ill odour. He lived alone in the Vicarage, the Schoolmaster and his wife keeping house for him. A few charitable friends visited him, amongst whom was the Rev. T. Hathaway, Incumbent of Shadwell, who worked a good deal off and on at St. Saviour's at this time. The new Vicar's health, never at any time strong, suffered from the quantity of work falling to him, single-handed, and a few of the services had consequently to be dropped. This year the Irish fever brought over to Leeds proved very fatal. Mr. Forbes was constant in his attendance at the bedsides of the sick in the hospitals and elsewhere. But it was not destined that

he should remain long at S. Saviour's. In September he was elected to the Bishopric of Brechin, and being in consequence compelled to be absent from his living very much about this time, the Rev F. Smith was appointed Curate. He however left a month afterwards, and the Rev. J. H. Pollen came to take charge till a new vicar should be appointed.

VII.—THE REV. T. MINSTER SUCCEEDS TO THE LIVING.

Dr. Hook was of opinion that two clergymen were quite sufficient for S. Saviour's. He told Mr. Pollen, on his arrival, that there were not above 4,000 people in the parish, who could by any stretch of imagination be looked upon as churchmen. He made very light of the work needed for the parish, affirming that there were only seven sick persons in the district. Mr. Pollen, however, found the case very different, as, soon after his arrival, he numbered at least forty cases requiring his frequent ministrations. The Vicarage being vacant, Viscount Campden begged Dr. Pusey to confer it upon his chaplain, the Rev. T. Minster. Mr. Minster was above forty years of age, was a priest of some considerable experience, and wished now to devote himself to a more ascetic life ; and from the fact of his having been formally Curate to Dr. Hook, it was hoped that a more friendly intercourse would take place between the clergy of S. Peter's and S. Saviour's. He had resided in the diocese for some time, as Perpetual Curate of Farnley Tyas, a district in the parish of Almondbury. His health was not strong, but he hoped to be ready for duty by the following winter. Dr. Pusey acceded to Lord Campden's request, and Mr. Minster was inducted in the April of 1848. Previously to this, some alterations had been made in the Church. It had been lighted hitherto with wax candles, but the expense (amounting to £70 per annum) was too great, and gas was therefore substituted. A heating apparatus was also now introduced into the Church, for warming it during the winter months. The more ascetic rule of doing without fires was at first tried, but had to be given up, as from the comparative cheapness of coal, the poor people are used to large fires, both in the mills and at their homes. Mr. G. Lewthwaite of Adel, Mr. Hathaway, and Mr. Cazenove, used to come over occasionally to help. The only remains of the Collegiate life was a tea given on all Sundays and festivals to the choir. Mr. Case who had before given £1 a year to each chorister continued to subscribe the same amount after he left the parish.

About this time, it may be mentioned, a difficulty arose with respect to the school mistress. She was considered inefficient,

and an arrangement was made, whereby she should resign her position in the school, and commence an orphanage in the district. Her duty likewise would be to wash the Altar linen, and to make the breads for the Blessed Sacrament. Dr. Hook found great fault with this institution; he thought that a Nunnery had been founded and took upon him to remark that the conduct of the S. Saviour's Clergy was "as bad as bad could be," and threatened to expose it. Mr. Minster replied, that the institution in question was nothing but a small orphanage, that God knew the purity and uprightness of his intentions, and that he had no desire but to live and die a faithful member of that Church from which he had derived all his spiritual life. On the last day of the year the Bishop of Brechin, who was still Vicar of S. Saviour's, arrived at the Vicarage, and there met the Vicar designate, Mr. Minster. The former remained about a fortnight, much to the gratification of the parishioners.

It was now time to take counsel, and see what could be done to repair the ruins of what had fallen to the ground. During the troubles connected with Mr. Macmullen, much of the old system had been allowed to fall through. *recher* The Bishop had not resided long enough to do anything towards restoring things to their old condition, and nobody could be got to assist in the work. Now, however, fresh life and energy were to be manifested, and it was hoped that good days were at length about to dawn for S. Saviour's. Mr. Minster's desire was to follow his predecessor's teaching and practice as zealously as he could, to take care that full Catholic doctrine should be taught, and no part of the truth kept back. His foremost want was a curate. The Rev. G. Crawley was proposed to him, and eventually accepted by the Bishop. He also sent for his old Curate, the Rev. F. Beckett, from Farnley Tyas, who, after he had been at the vicarage for a day, decided to remain. The Clergy now were, the Rev. T. Minster, who had just been inducted, the Rev. F. Beckett, Senior Curate, and the Rev. G. Crawley, junior curate, joined with whom was Mr. Seton Rooke, preparing for holy orders, who had been sent by the Bishop of Brechin, and lived with the clergy at the vicarage.

VIII.—S. SAVIOUR'S UNDER THE REV. T. MINSTER.

The discipline and order of the house were now resumed. Besides the regular clerical staff, there were other clergy, either residing in the vicarage, or constantly visiting S. Saviour's. The community life was re-established, and the Vicarage being found too small, the "Lower House" was built; the foundation stone being solemnly laid by Mr. Beckett. It was generally known as

the school-house, but it seems to have been really intended for a community of laymen, under Mr. Rooke as superior. The Choir was now surpliced, and a space screened off in the N. Transept for a Sacristy. The choristers were paid one pound a year, and received a free education in the school.

The daily services were fully choral, and well attended. The Choir was invited to tea with the Clergy every Sunday, and also to breakfast on the great Festivals of the Church, when the early celebration was always Choral. The proper colours of the Altar cloths, with Chalice-Veils, and coloured Stoles to correspond were also introduced. The Clergy discarded the College cap, and took to the Biretta,—the laymen also living in the house adopted the Cassock and layman's Biretta. Among the latter, living at S. Saviour's during this period, were W. P. Neville, Esq., M.A., of Oriel College, Oxford, and G. B. Spenser, Esq. ; the former held the office of Burser.

The Parish now became thoroughly organized, each Clergyman and layman having a district assigned to him, and there was every prospect of a great future for S. Saviour's. The Vicar was mostly non-resident owing to ill-health, and Mr. Beckett was generally regarded as the superior. His work was principally among the female communicants, he having a large class of women, on Wednesday evenings, in the Lower School-room. Mr. Crawley had his class for male communicants on Thursday evenings, and Mr. Rooke and Mr. Neville took special charge of the Choir boys, and during the Winter months taught in the Evening School. There was a chorister's library and amusement room at the Lower House, where the boys spent the Winter evenings. The space now occupied with the Alms Houses was laid out in flower-beds, each chorister having one, which he called his own ; there were larger beds for those who had been confirmed. Garden tools and watering pots were provided by the Clergy, and kept at the Lower House. The boys spent the summer evenings at work in these gardens, and so were kept out of the streets.

During this time one of the choristers was seized with a serious illness—water on the brain. He was constantly visited by the Clergy, especially Mr. Rooke. One who lived at that time at the Vicarage, says : "I well remember, one evening, when at Choir practice in the School, Mr. Rooke coming in, and announcing that one of our number was sinking fast, and that there was no further hope for him. This news cast quite a gloom over all present, as he was a great favourite with the boys. He, however, died that night. The Choir and all the scholars were invited to his funeral. He was laid out in a gothic oak coffin in his surplice, his arms crossed on his breast, embracing a wooden cross, and holding a small flower out of his little garden in one hand. The bier was taken to the house at the bottom of Ellerby Lane, and the purple

pall was used for the first time. The clergy and choristers met at the house, and sang the *De Profundis* in the room where the body lay, surrounded with six burning candles. The long procession of choristers, clergy, school-children, and mourners, headed by the cross-bearer, walked to the Church through dense crowds of working people, upon whom it made a great impression, they never having witnessed a funeral conducted in a Catholic manner before. Mr. Rooke placed a stone over the grave, which is just opposite the porch, with the inscription : 'O ye children of men, bless ye the Lord, praise Him and magnify Him for ever.' He also placed a wreath of flowers on it on all festivals of the Church."

The Vestry was next built. The foundation stone was laid by the Rev. J. H. Pollen, Fellow of Merton College, Oxford, a constant visitor at S. Saviour's. He was a great favourite with the choristers, often entertaining them with stories of his travels in the East. Christmas trees were introduced at this time, with carol singing (for which S. Saviour's has become so famous), followed by a supper for the communicants.

Baptisms always took place at Evensong after the second lesson. The Choir and Clergy went in procession to the font, headed by two boys bearing the gospel lights, and on returning to their places sang the *Nunc Dimittis* in procession. Complaints were made to the Bishop, and the lights were no longer used.

Fresh trials were now in store; the Clergy were accused of Romanizing: one was charged with teaching Confession, another with preaching the doctrine of the real presence in the Blessed Sacrament. Letters were inserted in the daily papers on the subject, full of extravagant falsehoods. Tales about S. Saviour's were carried to Dr. Hook, who had not been for a long time past a friend of the parish. The Rev. Mr. Randall, Vicar of All Saints', was often spying about, and was a great enemy. Auricular confession being a practice, which had, unhappily, very much fallen into abeyance in the English branch of the Church, and which was, at that time, very little resorted to by the faithful, the Bishop seemed to think it a dangerous novelty, and issued directions to the kind of persons who ought, in his estimation, alone to be received.

Were he now living, and aware, not only of the thousands of persons throughout the length and breadth of the land, who habitually resort to the tribunal of penance, but also of the immense spiritual benefit resulting to them from it, he would indeed have hesitated long, before acting as he did in the matter. The English people have long since settled this question for themselves, and now go, very many of them, as naturally to periodical confession, as they do to any other ordinance of the Church. The Bishop's opposition, however, did good. It made people open their eyes, and

examine for themselves what the doctrines were of that Church of which they were members, with what good result we have just seen. With respect to the teaching of the real presence in the Blessed Sacrament no proceedings were taken. In fact, it would have been impossible to condemn Clergy for preaching a doctrine, not only ever held by Catholics, but expressly taught over and over again in the formularies of our own branch of the Church. The "real absence" is simply a Protestant dogma, and as such is to be abjured by all true christians.

IX.—PROGRESS OF CHURCH MATTERS UNDER MR. MINSTER IN 1848-9.

The dissatisfaction of Dr. Hook continued to increase, and he now thought it right to treat the S. Saviour's Clergy with great coolness. Secret communications continued to pour in upon the Bishop, shewing with what dislike and fear the restored doctrines and practices were received by many. "You are a plague-spot in my diocese," said the Bishop to Mr. Minster; yet amidst all this trouble the work prospered. Every day Prime was said at 6, Matins in Church at 7½, Terce at 8.45, School work occupied the Clergy from 9 to 10, Sext at 12, School and sick visiting afterwards, Nones at 3, Evensong at 4, Vespers at 5, Evensong at 7½; the time after this was devoted to classes or to the hearing of confessions, till ten, when Compline and the S. Saviour's Litany were said. On all festivals as well as on Tuesdays, there was a sermon after Evensong. *During Lent a dietary rule was established, and one member of the society read a portion of the Lives of the Saints, while dinner was eaten in silence. Silence was kept at breakfast, except at festival seasons.

The chancel walls now had hangings provided, the choristers were put into cassocks, and the Church was brightened up for the Easter festival. Mr. Minster's health being delicate, another curate was wanted, but the Bishop objected to those proposed, and so no other was appointed. In the Autumn about 50 persons were confirmed from S. Saviour's at the Parish Church, most of them having previously made their confession. The people used then, as they do now, to come to the Clergy mostly in the evening, as they are busy in the mills all the day. Classes were formed for instruction, and a night-school opened which was largely attended. At this time also, originated the custom, still in existence, of persons coming for the Priest's blessing before their approach to the altar, or before any proposed change in the ordinary tenor of their lives.

3/ Mr. Minster founded a Guild—"The Guild of the Holy Cross," which, after a not very long continuance, fell through, but which has been resuscitated within the last few years. The members had to say daily prayers for unity, the conversion of sinners, perseverance of the faithful, and for one another; and they bound themselves to try and live godly lives, to be often at the Sacraments, and to strive after the benefit of others. A lady wished to dedicate her son, a boy of six years of age, to the Church; but the clouds which at this time seemed to be hovering over S. Saviour's, prevented the design from being carried out.

It was now the custom to give money to the poor, every morning at the Vicarage door. Mr. Neville was Almoner. Sometimes a small amount was thus given away, at other times as much as 26s; the average amount was about 4s. or 5s. This custom commenced in 1849, and continued for four years, the last entry bearing date, May, 1853. Unless very great discretion were used, and strict enquiry instituted into the necessities of the poor, who would naturally flock in large numbers to a liberal almoner, such a practice would obviously be very demoralizing to a parish; and as a matter of fact, this liberal distribution of money, combined with the "teas" and other entertainments freely given to all *communicants*, does not seem to have been attended altogether with the best effects; nor can we, without a shudder, think of the great temptation put in the way of thoughtless and wicked people to qualify themselves for such favours by hypocritical pretensions and sacrilegious communions.

The Bishop would not consent to Mr. Rooke being ordained to this Church; he therefore accepted the curacy of Shadwell, but spent a great part of his time at S. Saviour's. Mr. Case, who had been Mr. Ward's curate, would have come, but the Bishop objected. Ultimately Mr. Rooke was allowed to officiate on sufferance.

Amidst all the work that was being carried on in the parish, the health of Fathers Minster and Crawley began to give way. The latter had to leave the town for some months in consequence.

Meantime there fell on England the awful scourge of the cholera of 1849. It was more severe in the parish of S. Saviour's than in any other part of Leeds. The first case broke out in Cavalier Street. Every precaution was taken to prevent its spreading, but of no avail. The disease spread rapidly all over the parish; in Cavalier Street there were deaths in nearly every house. It was no uncommon thing for persons to be well and hearty in the morning, and to be dead and buried by the next day. The Clergy were soon in the thick of this dreadful disease; night and day were they at the bedsides of the sick and dying, ministering both to body and soul. When no one else would go near to render any assistance, for fear of infection, there were the Clergy and a good

lady, Mrs. Shadwell from Knostrop, administering medicines to the sick, rubbing their limbs in the cramp, making the beds, and helping to lift the dead into their coffins. It was in the midst of all this self-sacrificing that they won the love and respect of the whole parish, and, for a wonder, the praise of the Bishop. The Church was left open all day, and a Litany was said regularly at 2.40 p.m. Many flocked to it, and for a time the plague was stayed. But it soon burst forth afresh. The people swarmed out of their houses, and burnt tar fires in the streets. As many as ten persons, on the average, died every day in the parish.

A daily celebration was now instituted; the Vicarage was kept open all day, and all available funds were invested in blankets, medicines, &c. The people leaned naturally on their Clergy in their distress, and always obtained the help they needed. The Priests went about in their cassocks throughout the parish, carrying in their girdles calomel, cayenne-pepper, camphor, &c., which had been previously offered on the Altar and blessed. The days and nights were passed by the Clergy in hastening from one sick bed to another, speaking words of comfort here, praying with the sufferer there, rubbing this man's cold extremities, laying out that person's dead body. The worst of the disease raged just round the Vicarage and above eight houses were continuously shut up tenantless, owing to cholera deaths.

One of the lay brothers caught it, but happily recovered, and Mr. Minster, too, was seized with the epidemic. "If I am taken," he said to one of his brother clergy, "treat me our way. Tell me where you will be." An hour after, a young man came to the cottage where his friend was, and said: "Mr. Minster is very ill, sir." The two hastened to him, and loaded blankets upon him to keep the vital heat in his limbs, calomel was given, the office for the Visitation of the Sick said for him, and before midnight all danger was past. There was not an hour in the night at which a summons did not come. The Clergy that were in went in turn. The Vicar lay on the ground floor, but sleep left his eyes; and night after night he used to lie, hearing the knocks and cries at the door, but powerless himself to rise. Two small hospitals in the town were devoted to the cholera patients, and one of the S. Saviour's Clergy used to visit there daily. Mr. Pollen who came from Oxford at this time, was indefatigable in his exertions throughout the parish.

It was nearly three months before the cholera ceased. The Clergy at the time felt grievously the want of the reserved Sacrament in Church. It was impossible to consecrate in every sick house where it was required: the Bishop therefore, under the circumstances, gave free permission for the reservation of it under both species. There were difficulties in the way of fulfilling the Scriptural order for Unction, which were then considered insurmountable.

The Clergy took advantage of the strong feeling entertained by the people with respect to decent burials, by trying to endear the Church to the living by means of her care for the departed. At times they would accompany the dead from the house to the church-yard, chanting psalms ; and many persons were won to the Church by this and similar acts. Several stones were erected by the poor people, in the church-yard to the memory of their departed relatives. Among the legends inscribed on them were : "Jesu mercy," "Lord remember me," "Of your charity, pray for the soul of," &c., which displeased the Bishop, as, strange to say, he did not hold with all the doctrines propounded in that book "appointed to be read in Churches," and specially with that found in 2 Mac. xii., 44--45. Much had passed to attach the people to their Clergy, and the Clergy to their people, and at the Dedication feast this year some ladies came and offered jewels, and some silver plate ; and a little girl gave a small cross, which was afterwards set in the foot of one of the chalices.

X.—THE TROUBLES OF 1850.

In January of this year, Miss Williams, the school-mistress left, and joined the Church of Rome. Her assistant accompanied her. Her reason for going was the want, as she thought, of fixed dogma in the Church of England, and the systematic persecution which followed on all orthodox teaching. On a complaint from the Bishop, Mr. Minster wrote to tell him that, so far from any of the Clergy having had a hand in sending these persons to Rome, just the reverse was the case, for on the confession of the ladies themselves, it was the influence of the Clergy alone, which had kept them in the Church of England so long. Mr. Crawley said, he had long endeavoured to dissuade them from such a course. "You know," he said in his letter to the Bishop, "what soreness of feeling existed in the parish when I was entrusted with the care of it, and what caution you gave me in dealing with those whose minds were shaken in consequence. Did I give any cause, my Lord, for dissatisfaction by my conduct in such particulars.....? The work which S. Saviour's has to do in the midst of such a crying hell of wickedness, is so tremendous, I speak from profound conviction of its awfulness, that much allowance is to be made for those who devote themselves to it in their own way..... So far as I have any interest in

S. Saviour's, I have tried and will try, to use it as to persuade men to avoid controversy, and to devote themselves to the real work of eternal salvation."

The Orphanage was now enlarged, and furnished with the services of two schoolmistresses. The funds for the purpose were chiefly provided by friends at a distance. In the Spring came the Gorham judgment. Following this a letter from Dr. Hook, containing some severe allusions to S. Saviour's. The Clergy published a protest, rejecting the spiritual supremacy of the Crown: it was signed by the Revs. T. Minster, H. F. Beckett, G. J. L. Crawley, and Seton Rooke.

After Easter the house was found too small for the increasing numbers. It was wished to have the choir in the vicarage, but the expense was too great. There was £150 given for Curates. An inmate of the house contributed £60, a religious brotherhood at a distance offered £50, and two other inmates £50. But out of this the Clergy had to be kept and boarded; a young man was kept at York, a boy at Hurstpierpoint, two or three laymen in the house, schoolmaster and schoolmistress salaried, sacristan kept, and three servants. The house was enlarged at the expense of Mr. Neville, in the cheapest form possible, the new rooms being only one brick thick; for these were not times to think about beautifying the cabins, when the ship was labouring deep in the waves. For stormy times were coming; and it was made apparent by many signs, that unless He, who sitteth above the waterfloods, should interpose, the fair bark of S. Saviour's would become a wreck.

At the Dedication this year, Mr. Ward, the first Vicar of S. Saviour's, preached to his old parishioners. The sermon was published, and his diocesan, the Bishop of Bath and Wells, suspended him forthwith from work in his diocese. The question now was, what should the Clergy do; and they agreed to ask for guidance at a special Mass. It was agreed that the English Church was subject to the Catholic Church, as regards the faith; that now was the time when she needed to refer to that tribunal for support and guidance; and that the Bishop of Rome, as the temporal head of the Western Church, should be written to for advice. Nothing, however, came of this. Mr. Pollen was asked to preach on "The Unity of the Faith," after which the Bishop thought proper to inhibit him from further duties in his diocese. And now the clouds grew blacker; the storm arose, and burst over S. Saviour's, to leave her little better than a stranded wreck.

XI.—THE COLLAPSE OF 1851.

On Dec. 2nd, 1850, the Clergy were summoned to appear before the Bishop at twenty-four hours' notice, to answer charges with respect to the doctrines and practices prevalent at S. Saviour's. Not knowing what was coming, they went without a legal adviser or reporter: the Bishop was provided with both. The proceedings seem to have been most unfairly conducted. The officials were allowed to interpose with repeated remarks, and to put leading questions to the witnesses; and the office of judge was merged very much in that of prosecutor. We do not care to dwell on these proceedings; they will not bear much looking into. Be it remembered, that the S. Saviour's people were thoroughly satisfied with their priests, and placed implicit confidence in them: it was the outsiders that were continually stirring up dissensions. Three or four of the Leeds Clergy, whose names, for charity's sake, we forbear to mention, were the chief foes. Like the Odgers and Beales of the present day, these unhappy men seemed to delight in rousing up enmities, where otherwise all would have been peace and quietness. Three of them banded together into a sort of "Church Association," on a small scale; or, as the Bishop of Peterborough would call it, a "Joint Stock Persecution Company." They were, therefore, as may be imagined, with one exception, men, conspicuous for idleness, and for disregard of their ordination vows; and only one of them seems to have been a man of any mark, and *his* sole distinction consisted in his ability for making and expounding riddles! The main enquiry was into the practice of Confession, carried on at S. Saviour's. Those who care to read a full account of the proceedings may consult "A Statement of the S. Saviour's Clergy, &c.," published by Masters. Suffice it to say, that Messrs. Beckett, and Rooke were inhibited by the Bishop. This took place in January, 1851.

Mr. Beckett's inhibition, however, on a technical objection, was afterwards quashed. Just two years before the Bishop had permitted Confession, provided it was before Holy Communion; and forgetting this, he punished the Curates, for doing what he himself had authorized; for they were at this time, as a matter of fact, preparing people for their first communion. Mr. Minster was ill, and could do little single handed, but now and then a neighbouring priest would come and give a little help. In the beginning of January the people drew up an address of condolence to the Vicar. It was a touching letter, sad, yet calm, and breathing nothing but affection for their Clergy, and implicit confidence in them. A feeling of deep sorrow seemed to pervade it, despair at the thought of losing one whom they had so loved and revered,

combined with the fear of losing those privileges which they had so long had the happiness of enjoying. "You we have known, sir, and you know us, and to you therefore we wish to express very plainly what we now think and feel. From the consecration of S. Saviour's to the present time, we have been increasingly conscious of the presence among us of that sacramental religion, which, though we had known, we had not so fully realized before." Then they refer to the striking nature of the S. Saviour's ritual, which had served to imprint upon their minds the truths which they had been taught. And then as to Confession: "We have no wish to judge those" they say, "who are not yet prepared thus to avail themselves of the ministry of reconciliation; but we do most earnestly protest against the unwarrantable attempt of strangers to take from us that which we esteem a most essential portion of our baptismal birthright..... And we hereby affirm, that a life of confession once begun, is too precious to be broken off without the greatest injury; perchance, alas, even the ultimate ruin of the soul." They then pray their Clergy not to desert them altogether, but to help them still, if it be only in private; and complain that from their poverty, they are unable to try the cause in a court of law. "We are powerless, without station, influence, or any other means of causing our sense of the injury done us to be felt; we may therefore, be trampled on with impunity..... Yet we cannot forget that numbers are no test of the truth in the sight of God; that the prayer of the poor entereth into his ears, and He will not despise their cry." This address was signed by 660 of the congregation; of whom 250 were communicants.

In Mr. Minster's reply, he said: "If the Bishop be right in his notions, he will have proved that the Church of England, substituting for the Catholic rules, a false one of her own, denies to her members what our Lord Himself, in Holy Scripture, and by the voice of His Universal Church, has provided for the souls of such as need it; and then it will be my duty to endeavour, as well by word as example, to lead you to seek elsewhere that great gift, the denial of which, by our Church, would of itself destroy her claim to be your guide. But if the Bishop be, as we fully believe he is, wrong in supposing that the Church of England does not in this particular, follow the rule of the Church Universal, then we have to perform the more difficult duty of so dealing with his authority, as not to contradict or disobey that of our Church." Copies of the two letters were transmitted by Mr. Minster to the Bishop, but no reply was vouchsafed.

The Vicar being ill, and without Curates, was then forced to notify to his Lordship his intention of resigning from bad health, the Bishop having first warned him into residence; and thus S. Saviour's was again without any Clergy to serve at her altar. And now comes one of the saddest episodes in the story of the parish.

In the following April Mr. Ward, the first Vicar, came. Inhibited by his Bishop, and doubting from the result of the Gorham case, whether the Church of England was not thereby committed to heresy, he had determined to leave the Church of his fathers, and he and Mr. Crawley were received soon after at Oscott, near Birmingham. It must be borne in mind, that it was not the S. Saviour's system which sent them over to Rome, but the doubts with which they were afflicted in consequence of the conduct of their fathers in God, and the vagaries of the Privy Council. This Dr. Newman acknowledged in a sermon which he preached soon afterwards at S. Ann's. And the little band was so closely knit together, that it is scarcely surprising that the departure of one member should be the signal for the secession of many more.

The week following they returned to Leeds, with Dr. Newman; and at S. Ann's R. C. Church, witnessed the reception of several persons connected with S. Saviour's. These were: the Rev. Mr. Lewthwaite, of Clifford, Rev. Mr. Coombs, Curate of S. Saviour's, the Almoner, a chorister, several members of the congregation, male and female; the matron, assistant-matron, and several of the Orphanage, and three of the orphans. Mr. Ward had communicated at S. Saviour's only three weeks previously, Mr. Coombs but a fortnight before, and the latter said Litany in the Church the very day before he seceded. Mr. Neville, who had no intention of going a day or two previously, actually lighted gas in church for Evensong, at 7.30, and at a little past 8 the same evening, was reading his recantation at the foot of the Altar of S. Ann's!

The vicar, the Rev. T. Minster. Rev. S. Rooke, and Mr. Neville, manager of the orphanage, were received privately, as was also the Rev. J. Pollen. The Rev. G. Case had joined sometime before; and thus within the short space of six years from the opening of the church, England saw with amazement, the apparent collapse of the great Tractarian experiment; the movement, when carried into effect, became a complete failure; the Church which, set on a hill, was to be as an ark of refuge against the rising waters of Protestantism had succeeded only in landing nearly all its successive pilots in Rome. But the world was mistaken. The "movement" had not collapsed. It was simply checked for a time; and then with greater fervour than before, purged of a few of its impatient adherents, it went on, breaking down all barriers, until, as now we see it, conquering and mighty, it has penetrated into every part of the kingdom, and is rapidly bringing on the time when the true faith shall again be everywhere preached; Protestant errors abjured, and England be altogether Catholic again. Which time may the good Lord hasten in His own blessed way, and according to His own sweet will! Amen.

XII.—THE REV. JOHN WILLIAM KNOTT IS VICAR.

Immediately after the events just recorded, Dr. Pusey came down, in company with the Rev. C. Marriott, to see what was to be done. All the Clergy had deserted their posts, as we have seen, except Mr. Beckett, the senior Curate. "He tried hard to save the Orphanage, but failed. It was a trying time for him, to witness the departure of all his fellow-labourers in the Church, to feel the breaking of the bonds of sympathy which had hitherto united them, to be called upon to stand alone,—“among the faithless faithful only he,”—to fight for the Church of which he had been put in charge. It must have been hard for him to take the opposite side from those whom he had been accustomed to call his friends, and to have to endure all kinds of obloquy and misrepresentation, not only from them, but even from many of his own brethren, none of whom came forward with a helping hand, an encouraging word, or a sympathizing look. But still he went on his way, working for his people calmly and determinedly.

Many of the seceding Clergy and laymen took up their abode at the Orphanage at Cross Green, five minutes walk from the Church. A Roman priest came to live with them; and there they tried to make as many converts as possible; but in spite of the gross bribery used in many instances, Mr. Beckett's influence kept back the greater number of those who were tempted to follow their late teachers. Only two entire families seceded, and a few stragglers. Their plan was to start a Roman mission in the parish; they therefore rented an old dancing room at the top of Richmond Street, which they altered, and fitted up as a Chapel, and they removed to a house adjoining it, which had formerly been a coffee house. It is stated, as an undoubted fact, that many of the things belonging to S. Saviour's Church were carried off by the seceders at this time. It is undisputed, we believe, that Mr. Beckett had to do battle on more than one occasion for the preservation of the Church goods, by strenuous exertion of authority, and that at this time were lost to us some altar plate and vestments. Some of the seceders entrenched themselves in the Lower Vicarage, and were only removed by the exertions of Dr. Pusey.

It was on Palm Sunday of this memorable year, April 13th. The Church was filled with curious and anxious countenances; for it was only a few days since the great collapse had taken place, and Dr. Pusey was to preach on the subject. Just before the time for the sermon the Rev. Doctor was overcome by emotion, fainted in the Church, and had to be carried into the Sacristy, whereupon Mr. Marriott ascended the pulpit and preached. It was indeed a memorable occasion, and everyone was looking forward, and wondering what was to be the future of the unhappy

Church,—torn and distracted by dissensions within, persecuted relentlessly and ruthlessly by her foes without.

No suitable priest could at once be thought of to be the new Vicar. It required a man of singular prudence, earnestness, and faithfulness, to repair the harm which had been done, to soothe and calm the distracted, and so to apply the healing balm, as not to disregard the wholesome medicines, and saving tonics, which it is the province of the Catholic Church lovingly to minister to the souls of her children.

The Rev. Charles Gutch, Curate of S. Margaret's, Leicester, came to take charge of the parish for three months, and the living of S. Saviour's was then offered to him, but declined. There was at this time, frequently at Oxford, a Rev. J. W. Knott, Fellow of Brazenose, and tutor at Shoreham College. He was a great disciple of Dr. Newman, and very learned in patristic and mediæval theology. Dr. Pusey requested him to undertake the charge of S. Saviour's, but he was unwilling to do so. It was then urged upon him very strongly, as being for the good of the Church that he should do so, and he ultimately yielded, very unwillingly, to the Doctor's persuasion. He left Shoreham, and was inducted into the living of S. Saviour's the same year, 1851.

XIII.—S. SAVIOUR'S UNDER THE REV. J. W. KNOTT.

We have now come into smooth waters. The little ship has been sadly tossed by wave and tempest, but her lot is now to ride pretty smoothly over the ocean of time. Mr. Gutch was willing to live at S. Saviour's as Curate. He, therefore, and Mr. Knott worked together to bring the parish once more into order. Mr. Beckett left in the Autumn of 1851, to be Curate of Elford in Staffordshire, and, perhaps as some little reward for his devotion to the interest of his Church, was made Canon of Cumbæ, of which College Mr. Cazenove, formerly of S. Saviour's, was, and still is Provost.

The Rev. T. Minster, who had never recovered his health after the serious illness which he had in 1850, was now called to his rest. To allay some reports which had arisen with respect to a sorrow which it was whispered he had expressed, relating to the events in which he had lately taken such a prominent part, Mr. Crawley wrote a small pamphlet which was circulated about the parish, in which it was stated that Mr. Minster had died happily, and firm in the Roman Catholic faith, with a piece of the wood of the true Cross upon his breast. Mr. Gutch got in all the copies of this pamphlet that he could, and no further secessions took place.

On Mr. Knott's arrival, he published an address to his people, in which he spoke of "the cruel injustice" which they, and the Church of England had lately suffered at the hands of those who should have upheld and supported her; of the spiritual anguish they had endured; of the dreadful doubts through which they had had to pass, of the rude shocks to which their faith had been subjected, resulting in some cases to the abandonment of all religion, and the adoption of scepticism and infidelity. He told them that it was useless to expect them to trust him at once, for that all the former Clergy had spoken in the same way at the first, and yet in the end had belied their former protestations. He must, nevertheless, persist in asserting that he would never follow the example set by his predecessors, and urged them to pray for their former leaders. To this published letter a rejoinder appeared, addressed "to the Parishioners, in reply to the Rev. J. W. Knott, by Richard Ward, M.A., one of their former Vicars." In it he defended his conduct in leaving the Church of England, and declared that he did so only because he felt it his duty in his search after the truth. With the exception of the Rev. Henry Collins, who left us in Mr. Knott's time, and whom he assisted very much for a few years, the history of the clerical secessions from S. Saviour's has now come to an end. And, though with all humility, and with due mindfulness of S. Paul's warning, "Let him that thinketh he standeth take heed lest he fall," we can yet thankfully say, that never was S. Saviour's more firmly settled and founded in the Catholic faith, as taught by the Church of England, than at the moment in which we are now writing; nor was there ever less likelihood of her Clergy imitating the example of those priests, good and holy men though they were, who left her in their search for what they considered, though not, as we think, with sufficient reason, a better, a truer, and more glorious ideal. We know, that if there be on earth a Church which is truly Catholic, it is the Church of England; that, whatever may be the private fancies of some of her members, it is a Church which utterly repudiates and abhors private judgment in matters of religion, as well as every other phase of Protestantism; that she holds all the doctrines of the Church Universal, as handed down by the Catholic doctors, or enunciated by the unerring voice of Œcumenical councils; that she has as ancient a lineage, as noble a history, as holy an origin, as any other branch of the Church; and we believe it would be a sin to leave the Church of our fathers so long as she holds the faith pure and unadulterated, and undiluted with the foul waters of Protestant error. But we must return to Father Knott's vicariate.

Mr. Gutch was a good worker, and a great disciplinarian. He was very strict with the girls of his Sunday-class, and it is well remembered by them to this day, how thoroughly he kept them in order. Mr. Knott had to be away in 1853 at Oxford, to take the

office of Proctor, and during this time Mr. Gutch was quasi Vicar. Soon after the return of Father Knott, Mr. Gutch left ; this was in 1854. He shortly afterwards entered upon a Curacy at All Saints', Margaret Street, London.

Mr. Knott was assisted by different Clergy, among others by the Rev. James Collins, who remained for six months, Mr. Eagleton and Mr. Field, a deacon who had returned from work in Africa. In 1854 the Rev. R. Aitken, of Cornwall, visited Leeds, where he had formerly held an Incumbency, and spent some time at S. Saviour's. His sermons and conversation seem to have had great effect on Mr. Knott, and henceforth his one object seemed to be to secure the conversion of his people. Instantaneous, perceptible conversion was now his one theme, and at all times of the day and night, at the Lower House especially, were to be heard persons joining with him in loud cries for a miraculous, self-apparent, sensible conversion. A kind of revival was initiated, and, to our thinking, a somewhat unwholesome sensational religion appeared to be indulged in by many. Mr. Knott, however, was a very good and holy man, full of prayer and alms-deeds, and his memory is cherished still amongst the older parishioners.

The Rev. Robert Ainslie, now of Great Grimsby, came to assist, as also the Rev. Richard Collins, and his brother, the Rev. Henry Collins. These were not Curates, but they spent a great part of their time working in the parish. Mr. Knott was never settled ; he was always wishing to go. Once he placed his resignation in the hands of the Bishop, and more than once, we believe, in the hands of Dr. Pusey ; still, he continued to superintend the parish as Vicar. The Rev. R. Collins now became licensed Curate ; this was in 1854. He left, however, in 1856 for a Chapelry in Burley-in-Wharfedale. He was succeeded by the Revs. F. Newman, J. Fenton, and D. Fleming, none of whom remained long.

Parish work went on all the while quietly. The unhealthy, feverish excitement, which had prevailed in S. Saviour's since its foundation, had now subsided. The Church was no longer peculiar, no longer alone in her stand for Catholic doctrine and practice. In hundreds of Churches the full faith was now preached, and in many of them there were far greater ritual observances than were ever seen at S. Saviour's. The country was now educated to receive Catholic dogma, and the *specialité* of S. Saviour's was gone. It had done its work, it had gone through its fire of persecution, and now it rested in peace, watching the triumphs of the faith throughout the extent of the country, the faith for which it had suffered the faith for upholding which it had been all but crushed.

XIV.—MR. KNOTT RESIGNS, AND THE REV. R. COLLINS SUCCEEDS.

In 1859, Mr. Knott, getting increasingly unsettled, and finding that as time grew on, he was becoming more and more alien to the principles for the propagation of which S. Saviour's had been founded, placed his resignation once more into the hands of the Bishop, which was this time accepted. In 1866 he undertook the Vicarage of East Ham, in Essex, resigned not long after, and went to India under the C. M. S., where he died about two years since. (R. I. P.) He was probably as earnest, as learned, and as diligent a priest as S. Saviour's had ever possessed.

The living was now offered to the Rev. R. Collins, who had formerly acted as Curate under Mr. Knott, and was accepted by him. He was assisted by the Rev. Mr. Lewthwaite, and several of the Grammar school masters. From 1861 to 1864 the Curacy was held by the Rev. J. M. Fawcett, now Vicar of S. Philip's, Leeds. Alms-houses were now built on the ground formerly used by the choristers for their gardens. Some improvements were also made in the Church. Candles were lighted at all celebrations, an Altar-Cross purchased, and the legal vestments procured. Grammar school masters and other friends assisted till 1867, when the Curacy was accepted by the writer.

In the early part of this year the Church was renovated and beautified, some paintings in distemper added to the chancel walls, chancel choir seats made, and the elevations to the Altar materially improved.

In order to procure some lay help in the work of such a large parish, the Guild of the Holy Cross, which had fallen through before Mr. Knott's time, was reformed in 1868; it contains three orders of members, the first who consist only of Clergy and members of religious orders; the second, of persons who are willing to take some definite work in the parish; and the third, who simply say a prayer daily for the spiritual prosperity of S. Saviour's.

In 1868 the Guild of S. Nicolas was formed; it consists of unconfirmed boys. In 1869 a Mission House was established in Bank Farm Street, where services were commenced, by the writer, on one evening in the week, for the benefit of colliers and others. There are services there now on Sundays and Thursdays. In 1871 the Guild of S. Agnes was established for unconfirmed girls, and in January last, the Guild of S. Aloysius, for youths. The members of the last have to make eleven promises, kneeling in front of the altar, and they renew their engagements from time to time. All these Guilds meet once a fortnight.

A Penny Bank was established in March, 1871; there are now 104 Depositors. The parish Library, which contains some very good books, is open every Saturday evening. A Parochial Associa-

tion of the E.C.U. was formed in 1869, a Branch of the Confraternity of the Blessed Sacrament formed in 1870, and a Ward of the Bona Mors in 1871, the members of which meet every Saturday evening in the Oratory at the Lower House. In the autumn of 1870 Mr. W. Prichard joined the Society as second curate. In the spring of the present year, an orphanage and sisterhood were founded in the parish under Sister Agnes, formerly of Frome Selwood. The Mother has taken three large houses at Knostrop, about a mile from the Church, for the purpose. The Sisters also assist in parish work. We were also assisted by Miss Outhwaite, a lady who has worked in the parish for a day or two each week during the last twelve years, and Miss Collins, a sister of the Vicar's, who came to the parish last year to give help, when and where she could, to the poor and ignorant.

Fresh Schools are now in course of erection in Cross Green Lane, an Iron Church will also be erected, very shortly, on ground adjoining, when it is expected that a district will be formed out of S. Saviour's parish, which will have its own Incumbent.

So stands the Church and parish at the present time. We have a very fair number of communicants, good congregations, and superior schools. If we have not attained to the religious standard, marked out by the pious founder of the Church, we are trying, we trust, to attain unto it, and hope that gradually, through evil report and through good report, we shall rise higher and higher in ritual, in doctrine and in practice, and, to the best of our abilities, strive ever, ourselves and people, to go on unto perfection.

END OF PART I.

NAMES OF THE PRINCIPAL CLERGY

WHO HAVE BEEN CONNECTED WITH S. SAVIOUR'S.

REV. RICHARD WARD, M. A.. Vicar, 1845, resigned in January, 1847, became then first Warden of S. Andrew's College, Mells, Somerset, and Curate of S. Edmund's, Vobster. Seceded to Rome in April, 1851, and died Canon of Clifton R. C. Cathedral in 1870.

Rev. J. G. Cazenove, Curate, 1846, left same year to be Curate of S. Peter's, now Provost of the College of the Holy Spirit, Cumbrae.

Rev. R. C. Macmullen, Curate, 1846, seceded to Rome 1847.

Rev. George Case, Curate, 1846, seceded to Rome about 1850.

Rev. E. Jackson, Clerk in Orders at S. Peter's, assisted at various times, now Incumbent of S. James's, Leeds.

REV. A. P. FORBES, M. A., Vicar, 1847, elected to Bishopric of Brechin same year.

Rev. W. B. Heathcote, Assistant Priest, 1847, afterwards Precentor of Salisbury Cathedral, & Chaplain to the Bishop of Salisbury.

Rev. F. Hathaway, Assistant Priest, 1847, seceded to Rome about 1850,

Rev. T. F. Smith, Assistant Priest, 1847, afterwards Rector of Horsington, Lincoln.

Rev. J. H. Pollen, Assistant Priest, 1847--1850, seceded to Rome 1851, now of the South Kensington Museum.

REV. T. MINSTER, Vicar, 1848, seceded to Rome 1851.

Rev. H. F. Beckett, Curate, 1848, left in 1851 for the Curacy of Elford, Stafford, made Canon of Cumbrae 1852, and went over to the Orange River Settlement to establish a brotherhood.

Rev. G. J. L. Crawley, Curate, 1848, seceded to Rome in 1851, now a Priest in the Roman Communion.

Rev. S. Rooke, Curate, 1848, seceded to Rome in 1851.

Rev. H. Coombs, Curate, seceded to Rome 1851.

Rev. J. W. KNOTT, Vicar, 1851, resigned in 1859, became Vicar of East Ham, Essex, 1866, went to India as a Missionary in 1867, and died in 1870.

Rev. C. Gutch, Curate, 1851, left in 1854, was afterwards Curate of All Saints', Margaret Street, London, and is now Incumbent of S. Cyprian's, in S. Marylebone.

Rev. C. J. Eagleton, Curate, 1852, afterwards Curate of S. Andrew's, Holborn.

Rev. A. Field, Curate, 1853.

Rev. H. Collins, Assistant Priest, from 1854, at intervals, afterwards Chaplain of Carlton Union, now a R. C. Priest and Monk of the Benedictine Monastery of S. Bernard, Leicestershire.

Rev. R. Collins, Curate, 1854, left in 1856 for Chapelry of Menston, afterwards Vicar.

Rev. R. Ainslie, Assistant Priest, 1854, now Vicar of Great Grimsby.

Rev. G. Fenton, Assistant Priest, 1855.

Rev. F. Newman, Assistant Priest, 1855.

Rev. R. COLLINS, Vicar, 1859.

Rev. J. M. Fawcett, Curate, 1861, left in 1864, now Vicar of S. Philip's, Leeds.

Rev. G. P. Grantham, Curate, 1867.

Rev. W. H. Prichard, Curate, 1870.



PART II.

DESCRIPTION OF THE CHURCH.

“How dreadful is this place! This is none other but the house of God, and this is the Gate of Heaven.”

THE Church is designed after the plan prevailing in the earliest part of the fourteenth century, the style selected being the “Decorated.”

“The elegance of outline, the stately and bold proportions of the nave, transepts, and chancel, and the beautiful grouping of the whole, including porch and aisles, added to the elevated and commanding situation which the building occupies, invest it with a degree of solemnity and dignity worthy of its sacred purpose, while the gracefulness, excellent disposition, and perfect keeping, of its parts, with the strict connection and purity of its details, render it one of the most perfect revivals of a mediæval Church that we have seen.” Thus speaks a writer in the *Nottingham Journal*.

The plan is cruciform, the transepts, however, being very short in order that all the congregation may be within sight of the chancel, and hearing of the priest. The length of the chancel is 42 feet long, by 16 feet wide, that of the nave 60 feet long, by 20 feet wide. In the centre are four piers, from which will spring, should the Church ever be completed after the original plan, a central tower, surmounted by a spire, rising to the height of 280 feet; but it is very doubtful whether the foundations would now bear such a superincumbent weight of masonry, owing to the dangerous proximity of some disused Coal pits, and to some eccentric explorations of the underground Coal seekers. On the gables of the chancel and transepts are three beautiful floriated crosses, and the West-

ern end is surmounted by a Bell-gable, with very elaborate details, which has been finished as a specimen of what the whole work will be like when completed.

On the North side of the Church there is a fine porch, in which is an oak screen, put up at the expense of the Rev. George Fenton. On each side is a corbel, that on the left representing the Lord Bishop of Brechin, that on the right Canon Ward, both former Vicars of S. Saviour's.

Outside the West door the corbels are representations of Archbishop Longley, and Her Majesty the Queen. At the entrance of the North transept door, which is now disused, are those of Dr. Hook, late Vicar of Leeds, and the venerable Archdeacon Musgrave. The rest of the corbels about the exterior of the Church are at present uncarved.

Entering the Church by the North porch, we advise the visitor to proceed at once to the West door, and, from that point he will take in at a glance all the main beauties of the structure. Though but little more than a hundred feet long, yet the building appears much larger than it really is, owing to its comparative narrowness, and the high pitch of its roof. It has been compared by many to a small Continental Cathedral, and, in the judgment of most people, who can appreciate the grand, the imposing, and the devotional in Church architecture, it is all but faultless.

No Church with which we are acquainted, erected in modern times, produces such an intensely devotional effect on the mind of a stranger. The rich glow of colour from the many windows enveloping the wall, roof and paving, in one solemn, "dim religious light," causes a hushed feeling of awe to creep at once over the most careless, and makes them feel that they are, in truth, treading on holy ground. As we look towards the altar, under the beautiful window of the Ascension, and reflect that all that we see took its rise, as a fervent thank-offering from a nameless penitent, deeply grateful for the pardon extended to him, and caring nothing for the praise of man, few of us, indeed, can hesitate at once to comply with the touching entreaty painted by his desire, over the great West door:

"He, who enter this Holy place, pray for the Sinner who built it."

It is said that one who came to scoff, was, by God's grace, converted by this simple legend.

The Chancel, consisting of three bays, is separated from the nave by a very elaborately carved oak screen, richly canopied. Over the door a pedimental canopy is carried to a considerable height above the crest of the screen, and is finished by a cross. On it, in the centre is the Holy Lamb; at the extremities, are the evangelistic symbols, beautifully painted by Mr. Willement. Beneath is the

emblem of the Holy Trinity, placed within a sex foil. On Festivals this screen is lighted with wax tapers, which has a very fine effect.

The tiles of the Sacrarium are of a richer nature than those in the other part of the chancel, and they increase in beauty as we mount the different steps leading to the altar. There are no altar-rails, none being required ; for although the Church is left open all day, such sanctity seems to reign in it—and in the chancel more especially—that he must be a very unimpressible being who would not hesitate before he intruded within the oak screen ; and, as a matter of fact, all strangers are seen to stop short at the chancel step, as if some invisible hand were keeping them from advancing further.

The Piscina has rich mouldings and a hood, terminating in good corbel heads. The details of the Sedilia on the South side are chosen from the Percy Shrine, in Beverley Minster, and are of the most chaste and delicate workmanship.

Beneath the Tower hangs a beautiful Corona with eight lights, for wax tapers. On the double rim, eight times repeated, are these words :

“In that day shall the Lord of Hosts be for a Crown of Glory,
and for a Diadem of Beauty.”

The Church was, formerly, altogether lighted with wax tapers, but with the exception of the chancel, gas is now chiefly substituted.

In the nave, the piers, five in number, are plain, but light and elegant. Above them is a clerestory, with five triple windows. The roof is of plaster, coved, and consists of five compartments. A few of the corbels are portraits ; that nearest the organ bearing the features of Lyndon Smith, Esq., sometime honorary organist of the Church ; the opposite one representing Miss Maude, formerly superintendent of the Girls' Sunday School. On each side of the north door are to be seen respectively those of Mr. and Mrs. Samuel Taylor, benefactors of the Church ; and similarly on the sides of the west door, two of the trustees of the benefice—the Rev. Charles Marriott, Fellow of Oriel College, on the left, Dr. Pusey on the right. The pulpit, which stands on the south side, against one of the tower pillars, is of oak, open work, finely carved. It is a sort of small platform, having two entrances, so that the preacher on entering or returning from it never turns his back on the altar. A little outside the chancel screen are two prie-dieus facing east, at which the Clergy kneel in saying the Divine Office. The Choir have seats outside the screen, the benches inside being only used by them during the celebration of the Holy Eucharist.

The altar is of massive oak, having a thick marble slab. Some of the frontals are of superior workmanship ; one of them has in the centre a moveable cross of large pearls, valued at a great sum.

This cross is only used on the great festivals. The altar plate is exceedingly beautiful. The greater part of it was presented to the Church by or through Dr. Pusey. Besides a silver-gilt set, which is used for ordinary occasions, there are two chalices and patens of very great beauty. The former are encrusted on stem, boss and foot, with pearls, diamonds, rubies, and enamel. Some of the diamonds especially are of large size and great value. The plate was the offering of two young ladies and their brother, one of the girls being only fifteen at the time of her death. On this subject, the Rev. Isaac Williams writes :—"A friend once said to me, 'My little girl—she was ten years old—was gathering pebbles on the beach with other children ; they were looking for a sort of agate found on that coast ; but she had another end in view. She brought me this one, marked with the cross, and to find this had been her object.' As a much younger child, her chief pleasure in any object of sight, or in dress, was to see, as so often may be seen, some form of the cross. 'Never, perhaps,' he often said, 'was there an eye so quick and so glad to discern the cross ;' and the inward eye saw and owned the cross as well as the outward. As the cross had been gently laid upon her by her heavenly Father during life, and had, as it ever does, borne her, while borne by her, so was it her stay in death. The Church of Holy Cross, as it was then called, is inseparably connected with the memory of this child. Of the plate given for the altar, part was the fruit of her self-denial in life ; part, her gift in death. At her wish, it was enriched with the cross ; and the last thought connected with this earth which interested her, the day before her departure, were the crosses she loved, on the design, which then arrived, for the jewelled chalice, on which her thin finger rested." The legend at the base was to have been—

"Propitius esto Domine," &c.,

but, by the Bishop's command, this was altered.

The alms dish is of silver-gilt, formerly enriched with precious stones, and bears the following inscription,

*"Miserere dñe miseri peccatoris, qui hanc lancem dedit, et Annabellæ
que eam ornabit." **

and round the rim

"Tua sunt omnia domine, et de tuis dedimus tibi" †

* Have mercy, Lord, on the miserable sinner who gave this dish, and on Annabella who adorned it.

† Thine, O Lord, are all things, and of Thine own have we given Thee.

The original font, which was of Caen Stone, was removed in 1871 in order to make way for one of superior style. The present one is of marble and was designed by G. Street, Esq. the architect. A Baptistery in the north west corner of the Church has been constructed for it, paved with encaustic tiles, which will be enclosed with railings at some future day. The cover for the font is not yet completed, but is expected to be ready at an early date.

At the extremity of the south aisle is an oak bier, covered with a purple pall, around which are the words in gothic characters, "GRANT THEM, O LORD, ETERNAL REPOSE, AND MAY PERPETUAL LIGHT SHINE UPON THEM. AMEN."

The organ which stands in the north transept, is small, but powerful; a fine harmonium in the chancel is used instead at the mid-day celebrations.

All the windows, with the exception of three, were, we believe, executed by Mr. O'Connor, of London, who spent several years upon them exclusively. Many consider them to be of a most striking character, admirable alike for the brilliancy and harmony of the various tints; but there are some who think that the colours employed are too many, and these not sufficiently transparent; but we will leave the visitor to judge for himself.

The chief windows are the east and west, and those in the two transepts, and in all these the most prominent figure is that which all would most wish to see, namely, our dear Lord. It is said, but we do not know with what truth, that the east window was given by the late Bishop of Clogher, the other three by Dr. Pusey.

We will now give a brief description of the stained glass in the church, commencing with that in the east, which is called

THE WINDOW OF THE ASCENSION.—(BY O'CONNOR, OF LONDON.)

In the centre is our blessed Lord, in a *Vesica piscis*, giving His final blessing before leaving the world.

Our Lady and the eleven under rich canopies are gazing earnestly on the retreating figure of Christ. On each side of Him are attendant angels in attitudes of adoration; higher still, are angels swinging censers. In the head of the window is a jewelled cross within a triangle, and about it are "harpers harping with their harps."

SOUTH WINDOWS.

No. 1 FROM THE ALTAR.—WINDOW OF THE RESURRECTION.

This window has 3 lights. Numbering the designs in the following manner :—

1	4	7
2	5	8
3	6	9

The subjects are as follows :—1, The raising of Jairus's daughter ; 2, An Agnus Dei ; 3, Raising of Lazarus ; 4, A Phoenix ; 5, Resurrection of Christ ; 6, Crown and bays ; 7, Raising of Widow of Nain's Son ; 8, Lion, with legend, "*Vicit Leo de Tribu Judæ* ;" * 9, Women and angel in white.

No. 2—UNFINISHED.

1, Two animals drinking at a stream proceeding from the foot of the cross, over which hovers the Holy Spirit ; 2, Holy Ghost in form of a dove ; 3, Adam and Eve (?) ; 4, Two birds drinking at one font.

No. 3—WINDOW OF MERCY.

1		4
	3	
2		5

1, Pardon of the Magdalen ; 2, Apparition of Christ to the same ; 3, Christ healing the sick ; 4, Request of James and John ; 5, Woman taken in adultery, with the legend—"*Qui sine peccato est vestrum, primus in illam lapidem mittat.*"†

NORTH WINDOWS.

No. 1 FROM THE ALTAR.—WINDOW OF SACRIFICE.

1, Pelican feeding its young ; 2, Medallion I.H.S. ; 3, A lamb on the altar.

No. 2.—WINDOW OF THE CHURCH MILITANT.

1, A Crown ; 2, Anchor, and wild boar rooting up a vine ; 3, A Ship.

No. 3.—SYMBOLS OF THE FOUR EVANGELISTS.

Between South Windows Nos. 1 and 2, is a

* The Lion of the tribe of Judah hath conquered.

† He that is without sin among you, let him first cast a stone at her.

FRESCO OF S. WILFRED.

Founded an abbey at Ripon, on the foundation of which the present minster was afterwards built. Archbishop of York, 664. He is fully vested, and holds in one hand a crook, in the other a mallet. Beneath are the arms of the Bishopric of Ripon.

Between Windows 2 and 3,

FRESCO OF S. ROBERT, OF KNARESBOROUGH.

Hermit, (1159—1218). Beneath are the Arms of Knaresborough Priory.

Between North Windows 1 and 2, is a

FRESCO OF S. HELENA.

Mother of Constantine the Great. She holds in her hand a cross, it being to her that the honour was vouchsafed by God of discovering the true cross, which had lain buried for 300 years. Beneath are the arms of the diocese of York, she having lived in that city for some time, where she gave birth to a son who was afterwards Constantine the Great, 274.

The fourth is a

FRESCO OF S. HILDA.

Abbess of Whitby, circ 664.

Leaving the Chancel, we will now examine the

WINDOWS OF THE SOUTH AISLE,

and first,

THE EAST, OR PENITENTS' WINDOW.

Put in by Miss Hoare. It has three lights, each consisting of five subjects. The centre (8), representing the Good Shepherd, divides the window into two equal portions, depicting events in the lives of two penitents, namely, the Prodigal Son, and S. Mary Magdalen. The following are the incidents represented :—

1	6	11
2	7	12
3	8	13
4	9	14
5	10	15

1, The Prodigal's petition ; 2, He takes his journey ; 3, His

riotous living ; 4, He feeds swine ; 5, He arises and goes to his father ; 6, Is clothed with best robe ; 7, Feasts on the fatted calf ; 9, The Magdalen anoints our Lord's feet ; 10, The feast given by Mary and Martha ; 11, Mary brings Christ to Lazarus' grave ; 12, She anoints our Lord's head ; 13, The Magdalen at the foot of the cross ; 14, At the Sepulchre ; 15, Christ appears to her
 "Touch me not."

SOUTH TRANSEPT.

THE MARTYR'S WINDOW.—DESIGNED BY PUGIN.

In the centre (7) is our blessed Lord, as King of Martyrs, walking upon a sea of glass and bearing in triumph his cross and crown. The martyred saints accompanying Him are the following :—

1	2			3	4
5	6	7		8	9
10	11	12	13	14	15

1, S. Cyprian, (Bishop of Carthage, 257 ; 2, S. Alban, (Protomartyr of England, 304 ; 3, S. George, (Patron Saint of England, 303 ; 4, S. Boniface, (Born in Devonshire, was afterwards Archbishop of Mentz, in Germany, A.D. 755 ; 5, S. Stephen, (The Protomartyr A.D. 34) ; 6, S. Peter ; 8, S. Paul ; 9, S. Laurence (Deacon of Rome 258) ; 10, S. Katharine (Virgin of Alexandria, 807) ; 11, S. Agnes (Virgin of Rome, 305) ; 12, S. Edward (King of England; 978) ; 13, S. Edmund (King of the East Angles, 870) ; 14, S. Lucy (Virgin of Alexandria, 304) ; 15, S. Cecilia (Virgin of Rome, 230). Above the figure of our Lord are the Evangelistic symbols, and above these, in the tracery, angels holding martyrs' crowns.

The windows in the aisles were intended to contain the history of our Lord's life on earth. They are each of two lights ; the events depicted being the following :—

No. 1 (from the S. Transept).

1. The Annunciation. 2. The Visitation.

No. 2.

1. The Nativity. 2. The Circumcision.

Nos. 3 and 4 unfinished, and contain no medallions.

No. 5

Is a memorial window lately put in by the present Vicar. It is by Morris, and represents—

1. S. Thomas. 2. S. Anne.

Beneath is the following legend, "A.D.G. & I.M. Thomæ Collins, de Knaresbro, et Annæ Uxoris, filius pie posuit indignus." *

No. 6.

1. Blank. 2. The Temptation. (The Devil is disguised in Monk's attire, which does not however quite conceal his tail, and all three temptations are depicted together.)

THE WEST WINDOW ; OR, WINDOW OF THE CRUCIFIXION.

(BY O'CONNOR.)

Here the main figure is in a *vesica piscis*, composed of passion-flowers. The tracery is composed of the implements used at the crucifixion. The sun and moon are represented turned into blood. At the extremity of the four limbs of the cross are the evangelistic symbols. Drops of blood falling from our Lord's bruised limbs are seen. As originally designed, angels were beneath catching these in a chalice ; but, at the Bishop's desire, this was omitted in the execution. At the foot of the cross is the Magdalen, in an attitude of deep sorrow ; she has with her the alabaster box. Beside her is Adam's skull†, behind her, two scourges. At the foot of the cross is the legend "Salvator Mundi ;"‡ beneath the Magdalen, the words "Sancta+Maria+Magdalena."§ At the lowest part of the window are angels holding scrolls with inscriptions :—1, "The Kings of the East take counsel agst. the Lord's Christ." 2, "They part my garments among them, and cast lots upon my vesture."

¶ In the centre are three figures with scrolls,—1, "He was crucified, dead, and buried ;" 2, "Thou gavest me gall to eat, and in my thirst vinegar to drink ;" 3, "All yt. see me laugh me to scorn, shoot out yr. lips, and shake yr. head."

On the left of Christ is S. John ; on the right, the Virgin Mother ; above are angels lamenting, covering their faces, or pointing to the cross. Beneath are the other two Maries ; S. Longinus, the soldier who pierced our Lord's side, and who was afterwards converted ; and S. Joseph, of Arimathea.

THE NORTH AISLE.

WEST END—THE OUTHWAITE WINDOW.

This is by Morris, erected to the memory of a lady who worked in

* To the glory of God, and to the memory of Thomas Collins, of Knaresborough, and Anne, his wife, piously inserted by their unworthy son.

† For the meaning of this, and many other matters connected with Christian legend and symbolism, see my "Mysteries of Holy Church," published by Masters & Son, Aldersgate Street. ‡ Saviour of the world. § Saint Mary Magdalen.

S. Saviour's parish for many years. It consists of three lights :—
 1. Martha (sister of Lazarus). 2. Fra Angelico, (the Dominican Monk, 1387), illuminating a Missal. 3. S. Katharine (Virgin and Martyr of Alexandria, 307).

Beneath is the inscription : “ + In Memoriam, Mariæ Outhwaite, quæ obiit, 1869 + .” *



THE LYNDON SMITH WINDOW. (By Morris).

It consist of two lights :—

1. S. Cecilia (Virgin of Rome, 230). 2. S. Luke, painting the portrait of our Lady.

The accompanying legend is—

“ *This window is placed here in memory of William Lyndon Smith, sometime Honorary Organist of this Church, who was drowned in a self-sacrificing endeavour to rescue others from perishing under the ice, on Gledhow pond, January 23rd, A.D. 1865, aged 28 years, and who lies buried at Chapel-Allerton.* ”

The window in the porch is at present blank. It was originally intended when the porch was used as a Baptistry to have represented there subjects referring to Holy Baptism ; but the design was never carried out.

No. 1, from the Porch,

Carries on the History of our Lord—

1. Christ stilling the waves. 2. His walking on the sea.

No. 2.

1. His journey to Jerusalem. 2. Driving the Traders from the Temple.

No. 3.

- 1 Christ on Mount of Olives. (?) 2 The Betrayal.

SOUTH TRANSEPT—THE PASSION WINDOW.

The tracery is composed of trefoils, filled with instruments of the Passion, as the reed, sponge, spear, lantern, staves, head of Judas, with the 30 pieces of silver, &c.

In the centre, is our Lord in the Garden of Gethsemane ; one

* To the memory of Mary Outhwaite, who died 1869.

angel sorrowfully presents a cross to Him, another veils his face. Beneath, are Saints Peter, James and John asleep. Below is a picture of the crucifixion, with our Lady and S. John.

1	2	3	4
5	6	7	8

On the left—(1) The seizure of Christ ; (2) Before Caiaphas ; (3) The Blindfolding ; (4) Before Pilate ; (5) The Scourging ; (6) The purple robe and reed ; (7) Pilate washes his hands ; (8) Christ beareth His Cross. Underneath the whole are angels.

NORTH AISLE, EAST END.

A window, by O'Connor, containing three lights, with fifteen designs, representing the seven corporal and seven spiritual works of mercy.

The central picture of the Crucifixion (8), representing our Lord as the source and fount of all mercy, marks the division between the two series :—

1	6	11
2	7	12
3	8	13
4	9	14
5	10	15

1-7, represent the "Seven Corporal Works of Mercy," illustrated from the Old Testament : 1, Job "Clothing the naked," Job xxxi. 19 ; 2, Elisha "Visiting the sick" Abaziah ; 3, The Shunammite "shelters the stranger," Elisha ; 4, Rebecca "gives drink to the thirsty" servant of Abraham ; 5, Tobit "buries the dead ;" 6, Zedekiah "delivers the captive" Jeremiah out of his dungeon ; 7, Abraham "gives meat" to the three angels.

9 to 15 represent the "Seven Spiritual Works of Mercy," illustrated from the New Testament :—1, Christ "admonishes the sinful" woman at the well ; 2, "Instructs the ignorant" Nicodemus ; 3 "Counsels the doubtful" disciples on the Mount of Olives ; 4, "Comforts the sorrowful" sisters of Lazarus ; 5, "Endures patiently" at the hands of His enemies ; 6, "Prays for the living and dead ;" 7, "Forgives injuries," in healing His foe, Malchus.

THE CLERESTORY WINDOWS

are carefully executed, after the German School, and have a fine effect.

1ST (FROM THE CHANCEL) SOUTH.

(1) Blank.* (2) S. Matthew. (3) Blank.

* The original windows of 1 and 3 were removed a few years since to give more light to the chancel.

No. 2.

1, S. John. 2, S. James the Great. 3, S. Peter.

No. 3 (BEING THE CENTRE WINDOW).

1, S. Mark. 2, Our Lord, stands upon a globe giving benediction
3, S. Luke.

No. 4.

1, S. Philip. 2, S. Bartholomew. 3, S. Andrew.

No. 5.

1, S. Thaddeus. 2, S. Simon. 3, S. George.

1ST (FROM WEST DOOR, NORTH SIDE).

1, Samuel. 2, David. 3, Isaiah.

No. 2.

1, Jeremiah. 2, Ezekiel. 3, Daniel.

No. 3—THE CENTRE WINDOW.

1, S. Anne. 2, Our Lady S. Mary. 3, S. Joseph.

No. 4.

1, S. Timothy, Bishop of Ephesus, A.D. 66. 2, S. Titus, Bishop of Crete, A.D. 65. S. Barnabas holding S. Matthew's Gospel, A.D. 51.

No. 5.

1, S. Clement, Bishop of Rome, A.D. 100. 2, S. Ignatius, Bishop of Antioch, A.D. 107. S. Polycarp, Bishop of Smyrna, A.D. 169.

CLERESTORY WINDOWS IN THE TRANSEPTS.

SOUTH TRANSEPT.

1, Abraham. 2, Isaac. 3, Jacob.

NORTH TRANSEPT.

1, Malachi. 2, Isaiah. 3. S. John Baptist.

The sacristy is very spacious and commodious ; it has been extended this year (1872) by the erection of an inner sacristy, or chapel, containing an altar and everything requisite.

Of the property belonging to the church, but not kept in the building, we may mention the following items :—

A paten and chalice, silver-gilt.
Two other patens and chalices. These with the two flagons cost nearly 500 guineas. For a description of them, *vide* page 38. On the patens are engraved the following legends, respectively :—

“ *Agnus Dei qui tollis peccata mundi, miserere nobis.*” (a)

and

“ *Panem angelorum manducavit homo. Alleluia, Alleluia, Alleluia.*” (b)

On one chalice, as follows :—

“ *Calicem salutaris accipiam, et sacrificabo hostiam laudis. Alleluia.*” (c)

and on the base,

“ *Mors tua sit mihi gloria sempiterna et nunc et in perpetuum.*” (d)

On the other,

“ *Introibo ad altare Dei, ad Deum qui letificat juventutem meam Alleluia.*” (e)

and at the base,

“ *Arpersio sanguinis tui sit nobis ablutio omnium peccatorum nostrorum.*” (f)

Two silver cruets ; that for the wine being jewelled, and bearing the following inscription : “ + Kyrie eleison + Christe eleison + Kyrie eleison ;” (g) that for the water bears the words “ + Gloria Patri, et Filio, et Spiritui Sancto.” (h)

The church possessed another beautiful set of altar plate provided by Messrs. Rooke and Pollen, Mrs Wilberforce, Lady Camden, and others ; but this, together with a gold spoon given by Rev. J. Pollen and Rev. J. L. Paterson, a white silk cope, processional cross, and a set of vestments, by some means at the collapse of 1851 were lost to us. The plate and vestments are now in use we believe at one of the R. C. Churches of the neighbourhood.

A spoon silver-gilt and jewelled, and

A Jewelled Alms dish ; all these were presented by, or through Dr. Pusey.

a O Lamb of God, that takest away the sins of the world, have mercy upon us.

b Man did eat angels' food.

c I will receive the cup of salvation, and I will offer to thee the sacrifice of thanksgiving.

d May Thy death be to me eternal glory, both now and for ever.

e I will go unto the altar of God, to the God who maketh glad my youth.—*Ps. xliii. Vulgate.*

f Let the sprinkling of Thy blood be to us the washing away of all our sins.

g Lord have mercy. Christ have mercy. Lord have mercy.

h Glory be to the Father, and to the Son, and to the Holy Ghost.

A Cross set with pearls to hang in front of the altar.

A crimson velvet altar book rest, the gift of the Bishop of Brechin.

A richly bound Missal, presented by the Rev. J. L. Paterson ; it bears the following inscription :—

"Memor sit Dominus Sacrificii nostri et holocaustum nostrum pingue fiat Alleluia." "Orate pro bono statu Jacbi Layard Paterson, Eccle. S. Thomæ Cantnsis in Oxon diaconi qui librum dedit istum Eccle. S. Salvatoris Lædnei ibidem in perpuum prmsurum in Festo Paschæ. Anno MDCCCXLIX. Cui Etnus Ds det lumnis clritatm. Amen." (*)

Altar frontals for the different seasons, of which the red one was given by the Misses Bathurst ; the white silk frontal, with *Agnus Dei* in centre, by the Rev. G. Case, and Miss Maude ; the best white silk frontal, with jewelled cross, by the Misses Corfe and the Rev. J. H. Pollen. The altar cross was given by Mr. Wilkinson ; the pall for the dead, by the Rev. S. P. Rooke and others.

The music used in the services of the Church is mostly Gregorian ; the Psalter used is Heathcote's ; the Hymnal is compiled for the Church, and made up of hymns both ancient and modern.

The Masses are composed for the Church, and are written by the Rev. H. Collins, one of the monks of the Cistercian Abbey of Mount S. Bernard, Leicestershire, assisted by the Rev. R. Sankey. To one or both of these sources we owe our antiphons, and the music for the *Te Deum* and *Magnificat*.

God bless the Church of S. Saviour's ; grant it henceforward peace and prosperity. To the clergy steadfastness in the faith ; to the laity perseverance unto salvation ; and to the whole Church holy love and Christian unity. Amen.

* The Lord be mindful of our offering, and may our burnt sacrifice be made fat.—*Ps. xx., 3, Vulgate.* Pray for the prosperous state of James Layard Paterson, deacon of S. Thomas of Canterbury, Oxford, who presented this book to the Church of S. Saviour's Leeds—there to remain in perpetuity—on the Feast of Easter, 1849, on whom the eternal Lord grant the brightness of light. Amen.



END OF PART II.

APPENDIX 1.

It may be interesting for some, if we now give by way of an appendix a brief account of the

SYMBOLISM OF S. SAVIOUR'S CHURCH,

which will apply in most instances to any ordinary Gothic sanctuary.

It is built on elevated ground, to signify how the church calls her children upwards from out of the world, and as in body, so she bids them in heart and mind, continually to ascend. Before getting to the church, we must pass through the churchyard :—We must die unto sin, before we rise again unto righteousness.

The church is cruciform :—The whole plan of redemption is contained in the doctrine of the atonement.

The tower is surmounted by a flag staff, headed by a cross :—The church raises her standard, and points to the heavenly country, and teaches her children to bear their cross.

The bell rings often, its clapper beating either side :—The Christian preacher loudly proclaims the truth from both Testaments.

The tiles represent the orthodox brave, who, watered by the dews of divine grace, defend the faith against the attacks of heretics.

The stones, smooth and square, are the saints who constitute the church ; “Ye also as lively stones are built up a spiritual house.”

They are of different sizes, and are differently situated, some supporting, others supported :—the saints vary in amount and degree of grace, but all help and support each other.

The stones are cemented together, with a mixture composed of lime, sand and water :—The lime of burning love, joined to man's human nature by the water of charity, unites all Christians in one common bond.

The church has four walls :—It welcomes all, from East, West, North and South, and builds them up in the truths taught by the four evangelists.

The whole structure rests on deep foundations :—The church of Christ is built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone

The roof tells us of charity, which covereth a multitude of sins.

The west door is a type of Christ, through whom we have access unto the Father ;—“I am the Door.”

The other doors typify penitence :—“We must through much tribulation enter into the Kingdom of God.” Or obedience :—“If thou wilt enter into life, keep the commandments.”

Just inside the door is the Baptistry :—The only entrance into the church is by Baptism.

The font is of stone, a type of the tomb of Christ :—"We are buried with Him by baptism into death."

The entrance into the Baptistry is narrow :—"Strait is the gate, and narrow is the way that leadeth unto life."

The bier is on the other side of the door :—"Death is the gate of life."

The windows typify the apostles and doctors, who by their preaching and writings illume the church, and dispel the darkness of error.

The ground-work of the windows points to the different graces and talents possessed by the saints, while the string course unites all together, and speaks of their oneness in the faith.

Some think that the windows, which keep out the wind and rain, symbolize the holy scriptures, which keep out all things hurtful, and let in the light of the true sun to the hearts of the faithful.

The windows are all splayed, to represent how the real sense of scripture is more ample and pre-eminent than what is literally on the surface. Or, because the full sense of Holy Writ is only to be understood by those *within* the church.

The windows also represent the senses, narrow without, lest they should take in vanities ; wide within, to receive spiritual good.

Without the church, the windows look dim, and indistinct ; inside, they are clear and lovely :—Catholic doctrine appears uninviting to a carnal world, but to the church's children it is fair, beautiful, and harmonious.

The beams typify godly princes who defend and strengthen the unity of the church.

The ceiling, those who adorn it.

There are twelve pillars :—The church is supported by the doctrine of the twelve apostles, who to S. Paul "seemed to be pillars." Around the head of every one is delicate foliage ; for they all were plentiful in good works.

The corbels represent the angel host, who watch over us.

The nave and aisles of the church represent the church militant ; the chancel, the church triumphant.

The corona symbolizes Christ :—"I am the light of the world ;" the other lamps, the apostles :—"Ye are the light of the world."

The paving represents the lowly :—"My soul cleaveth to the pavement."

In length, the church is divided into three parts ; namely,—the body of the church, the choir, and the sacarium. In breadth, into three parts also ; the nave and two aisles. So too in height ; the pillars, the triforium, and clerestory ; all of them being emblems of the Trinity.

The nave, which word means ship, symbolizes the church on earth sailing over the water of life ; the chancel is the upper deck, where are the clergy, who under God, steer and direct the vessel ; the altar is the seat of the Great Captain and Pilot—Christ. Or better still,—The nave represents the church militant ; the choir, paradise ; the sacarium, heaven ; the vaults beneath, hell.

The chancel screen is the screen of death, which separates us from the inhabitants of paradise. The screen is of three equal divisions, for we can only get safely through the valley of death by the aid of the holy

Trinity. To teach the same lesson an emblematic representation of the Trinity is carved over the screen door. It is surmounted with a cross ; for it is through Christ who hath overcome death that an entrance is ministered unto us into the everlasting kingdom ;—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me."

The tracery of the screen is curiously carved, rendering a clear view of the chancel difficult :—we cannot while on earth expect to understand fully the things of the unseen future.

Above are candles typifying the seven gifts of the Holy Spirit.

The doors of the screen open inward, to show that

"We can go to the meads of paradise,

"But earthward may ne'er return."

or as David said, "I shall go to him, but he shall not return to me."

The paving of the chancel is more beautiful than that of the nave :—paradise is more lovely than earth.

The choristers represent the spirits of just men made perfect.

There are three steps thence to the altar : purged gradually from stain of sin, we must go from strength to strength, before we can appear before God in Zion.

The sacarium is square :—the heavenly "city lieth four square."

The paving is like beautifully coloured crystal :—"The street of that city is of pure gold, like unto transparent glass."

The two main colours in the chancel windows are red and blue, symbolizing love and hope, whereby through faith in the cross we get to heaven.

The Sedilia are the seats of the elders about the throne.

The Piscina tells how they have washed their robes and made them white in the blood of the Lamb.

The hangings of the chancel speak of the glories of heaven.

The vases on the Re-table, of the blossom of the tree of life.

The candles, of the twofold nature of the church's Lord.

The cross, of his saving love ; and

The altar is the throne of God in the brightest and noblest part of the Heavenly Jerusalem.

"Jerusalem edificatur ut Civitas regis Participatio ejus in idipsum !"



APPENDIX 2.

SYMBOLISM OF THE HOLY EUCHARIS .

First with regard to the vestments of the priest ; they have a double meaning, subjective and objective ; one that is which has reference to the priest's individual self, the other relating to Christ whose sacrifice he is about to "*show forth*" in the holy eucharist.

The amice reminds the priest of the helmet of salvation which he must bear ; and it represents the napkin with which our Lord was blindfolded.

The alb suggests to the priest purity of heart and intention ; also the robe with which Herod clothed Christ.

The girdle, readiness for work in the Lord's vineyard, "Gird up your loins ;" and it represents the cords with which Christ was tied to the pillar.

The stole is the yoke of Christ which all must bear ; and represents the cords with which Christ was dragged by soldiers.

The maniple symbolizes sorrow for sin ; also the fetters on our Lord's head.

The chasuble is an emblem of charity ; likewise the seamless garment and purple robe, the cross, on the back being the holy rood which the Lord bore to Calvary.

The epistle candle is lighted before the gospel candle to show how S. John the Baptist's preaching preceded that of our blessed Lord.

The sacristy is symbolical of the blessed Virgin's womb.

The introit, sung as the priest goes to the sanctuary, represents Christ's coming into the world ; "Lo I come to do Thy will, O God."

The credence represents the manger at Bethlehem.

The sacred vessels are concealed beneath a veil.—Our Lord's divinity was concealed for a while under the form of an infant.

The altar is the altar of the cross of Calvary.

The ten commandments are the thunders of the old covenant, "Do this and live."

The "Lord have mercy upon us" represents the cries of a fallen and despairing world.

The collect, the first appearance of Christ in the temple.

The epistle, the preaching of S. John the Baptist.

The gospel, the preaching of Christ.

The creed, the apostles' faith in Him.

The elements are brought from the Credence; Christ walks throughout Galilee, Samaria, and Judea.

The offertory. Christ offers Himself;—"For their sakes I sanctify myself."

The comfortable words represent Christ consoling His disciples.

The *Sursum Corda*, or "Lift up your hearts," His triumphant entry into Jerusalem, when "Blessed be he that cometh in the name of the Lord" was sung by choirs of children.

The prayer of humble access, the agony in the garden.

The canon, or prayer of consecration, represents the great sacrifice.

The elevation of the elements, the lifting up of Christ on the cross.

The paten and chalice are S. Mary and S. John.

The corporal, is the linen wrapped around our Lord's body.

The pall placed over the chalice, is the cerement cloth.

The veil, the sealed grave stone, hiding Christ's divinity.

The "Our Father," Christ's trust in God, "My heart was glad and my glory rejoiced, my flesh also shall rest in hope, because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption."

The "Glory be to God on high" typifies Christ's glorious rising from the grave.

The benediction, His blessing the apostles before He was received up from Mount Olivet, when He ascended to His Father and our Father, to His God and our God.



EXPLANATION

OF SOME OF THE TERMS USED IN THE PRECEDING APPENDICES.

Agnus Dei, figure of a lamb bearing a standard; "Behold the lamb of God."

Alb, the long white robe worn by a priest at mass

Amice, a kind of collar worn at the same time.

Chasuble, the outermost coloured vestment.

Clerestory windows, those in the nave which look out over the aisles.

Corbels, projecting stones generally carved into heads.

Corporal, the linen cloth placed on the altar beneath the chalice.

Credence, a small table, near the altar.

Fold-stool, a bishop's seat, which should properly fold together.

Fresco, a painting, on plaster.

Maniple, the embroidered silk worn on the priest's left arm.

Pall, a card covered with linen placed over the chalice.

Phoenix, a fabulous bird, which is said to consume itself with fire, from the ashes of which another Phoenix is generated,—an emblem of the resurrection.

Piscina, a drain for water on the south side of the altar.

Prie-dieu, a prayer desk.

Re-table, a shelf behind the altar.

Sacrarium, the raised part of the chancel, where the altar is.

Sedilia, seats in the south-wall for the clergy.

Splayed, slanting inwards, referring to windows.

Stole, a narrow strip of silk worn over the neck by a priest.

Tracery, ornamental stone work at the head of a window, &c.

Triforium, the part just beneath the clerestory.

Vesica Piscis, a geometrical figure, formed by the intersection of two circles. (There is one e.g., on the last page of this book, containing the letters S.S.)

ST. SAVIOUR'S PARISH.

VICAR, THE REV. RICHARD COLLINS, S.C.L., M.A.

SENIOR CURATE, THE REV. GEORGE PEIRCE GRANTHAM, B.A.

JUNIOR CURATE, THE REV. WILLIAM HENDERSON PRICHARD.

CHURCHWARDENS { Mr. Mawson,
Mr. Medley.SIDESMEN { Mr. Bramham,
Mr. Evans.

CHOIRMASTER, Mr. G. Bates.

ORGANIST, Mr. A. Thomas.

CHOIRMEN,

*Decani.*Mr. C. Kirk,
,, C. Benn,
,, Hardesty,
,, Fisher
,, Brayshaw,
,, W. Spence.*Cantoris.*Mr. G. Bates, (Choirmaster)
,, Child,
,, Whitling,
,, Gaunt,
,, Eddison,
,, Pullan.

CHORISTERS.

J. Giles,
W. H. Spence,
G. Bride,
A. Littlewood,
W. Pheasey,
* J. Pullan,
* F. J. Parker.* G. Whitling, (Boy Sacristan)
T. Giles,
T. Pawson,
T. Fryer,
F. Carter,
J. W. Holt.

* Acolytes and Servers.

HONORARY SACRISTAN, Mr. C. O. Smithson.

VERGER, Mr Powell.

The Services are as follows :—

SUNDAYS,

B. Sacrament, 7-10, A.M. ; Matins, 10-30, A.M., with sermon.
Second celebration of B. Sacrament, 11-30 ; Litany, 3.
Even-song with Sermon, 6-30, P.M.

WEEK-DAYS,

Blessed Sacrament at 7-10, A.M., on Tuesdays, Thursdays, and
Fridays ; Matins, daily at 8-30 ; Litany on Wednesdays, and
Fridays, at 12-40 ; Even-song, daily at 7-30, Sermon on Tuesday evenings.

FESTIVALS,

Celebration at 7-10, and 10-30, the other services as on week-days.

The B. Sacrament is also celebrated at other times, notice having been
given the evening previous.

Christenings, on Sunday at 3-30, and on weekday evenings at even-song.

Marriages, at 8-30 on Sundays, at 9 on week-days.

Churchings before any service.

Confessions, (in compliance with directions given in address in the office of the H. Eucharist) are heard in Church after even-song on week-days, and at other times, due notice having been given.

Church is open daily from 7 or 8 A.M., to 9 P.M., for private devotion.

THE MISSION HOUSE.

Even-song with sermon, on Sundays, at 6-30, P.M., by the Vicar ; and on Thursdays at 7-30, P.M., by the senior Curate.

THE SCHOOLS.

Mr. Child, master, Miss Exley, infant-school mistress.

No. of children on books, Boys 159 ; Girls 117 ; Infants 150.

SUNDAY SCHOOLS.

Superintendents, Messrs. Child and Whittaker, and Miss Outhwaite.

No. of children on books, Boys 195 ; Girls 270.

THE PARISH GUILDS.

Chaplain, the Senior Curate.

20 1, Guild of the Holy Cross, reconstituted 1868.

Treasurer, Mr. Bearpark. Secretary, Mr. Smithson.

No. of members, 37 ; meet every alternate Wednesday.

2, Guild of S. Aloysius, founded 1872.

Treasurer, Mr. Whitling. Secretary, Mr. White.

No. of members, 16 ; meet every alternate Monday.

3, Guild of S. Agnes, founded 1871.

No. of members, 18 ; meet every alternate Saturday.

4, Guild of S. Nicolas, founded 1868.

No. of members, 11 ; meet every alternate Wednesday.

✓ 32 CONFRATERNITY OF THE BLESSED SACRAMENT.

Parish Priest associate, the Senior Curate.

No. of members, 7.

SOCIETY OF THE BONA MORS.

Warden, the Senior Curate.

No. of members, 9 ; meet every Saturday evening.

PAROCHIAL ASSOCIATION OF THE ENGLISH CHURCH UNION.

Priest, the Senior Curate.

No. of members, 7,

PENNY BANK FOR CHILDREN.

Manager, the Senior Curate.

No. of members, 104 ; attendance every Sunday afternoon.

PARISH LIBRARY.

Attendance every Saturday evening.

No. of members, 23.

THE END.

